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CHILDREN'S MEETINGS

AND

HOW TO CONDUCT THEM,

WITH LESSONS, OUTLINES, DIAGRAMS, MUSIC AND HELPFUL SUGGESTIONS.

BY

LUCY J. RIDER AND NELLIE M. CARMAN,

Assisted by many well-known Writers.

INTRODUCTION BY

REV. J. H. VINCENT, D. D.

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TO

TWO MOTHERS,

IN GRATEFUL MEMORY OF EARLY LESSONS,

AND

TO ALL

WHO ARE TRYING TO LEAD THE CHILDREN
TO JESUS, AND TRAIN THEM FOR
HIS SERVICE,

WE DEDICATE THIS LITTLE BOOK.

Acknowledgment.

Our grateful acknowledgments are due, and our thanks are most heartily tendered, to the kind friends named below, without whose prompt and generous help the preparation of this book would hardly have been undertaken. They have heard the voice of the Shepherd saying "Feed my Lambs!" May that Great Shepherd himself abundantly reward them.

Rev. J. H. Vincent, D. D.
H. R. Palmer.
Rev. David R. Breed.
Mrs. G. R. Alden, ("Pansy").
Knox P. Taylor.
A. S. Carman.
Mrs. V. J. Kent.
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Messrs. Biglow and Main.
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Introduction.

BY J. H. VINCENT, D. D.

The children of to-day are the society, the church and the nation of to-morrow. The prattler at your side whose sweet mispronunciations charm you, will soon with keen discrimination and ample vocabulary, give tone and tendency to the parlor. The boy with his whip and the girl with her doll will before long rule real factors in church and State, and train real lives for the weal or woe of the nation. See the coming mother in that little old-fashioned darling, rocking her baby to sleep, and humming the lullaby tunes which so recently sounded in her own ears! See the voter, the orator, the merchant, the banker, the editor, the senator, in the stout youngster with bootlegs outside his trousers, and uncombed head crowned with torn and twisted cap. Music and oratory, enterprise and money, railroad schemes and political devices, power—social, religious, commercial and educational, lie all unfashioned and undirected in the little brains and muscles and hearts of the children around you.

How shall all this power be directed? There is a problem. Take time to ponder it, and be not too sure at any time that you have found a solution. Moral beings, under the mysterious law of freedom and responsibility, are not like "plastic clay," as the poets sing. There is no fixed law of intellectual and spiritual dynamics which may be counted upon as you make your estimates of cause and

effect, and of force and motion. The children are not "sheets of white paper," to be written on and filled out as one may choose. They are not receptive canvas ready for line and color according to the artist's will. There is a half-truth in all this usual rhetoric, about the susceptibility and pliability of childhood. And half-truths are dangerous things. In fact children continually disappoint us. Out of hot-beds of taste and culture and religion spring many strange plants; and lilies fair and fragrant, are found with their roots in foulest places from which we had expected no good thing.

These things are not said to deny the general law of like from like, nor to discourage the endeavors of devout and prudent souls who work diligently in the beginning that the end may be approved; but to remind mothers and fathers and teachers that there are manifold forces at work while they are at work, and that some of these forces are antagonistic and wayward, and even malignant. There is a power of self-movement in the plastic clay. Your molding touch may meet resisting and unyielding masses of moral qualities. The canvas is not receptive. Its texture has an active energy of color in it which sometimes defies all your combinations. Green grows gray, and the blue of the sky on your obedient brush turns into the blackest blackness in your picture. And it is through no fault of yours. But count not too much on effects in character through applications you may attempt. Hold the "sheet of white paper" to the light or warm it by certain fires and you will weep to see your fixed theory of first impressions blotted out by blood and texture.

Shall, we, therefore, cease our efforts to fashion early character? Nay, verily, rather let us redouble our efforts. But remember the clay, the canvas, and the paper; and re-

member the unaccountable and insidious, and invisible powers that are at work before you, with you, after you, and against you. Don't trust too much to what you do or say. Go on doing and saying in wisest way, but trust the invisible and divine powers that work for you rather than the work you carry on. And don't be discouraged at the failures. Don't deny the radical and far-reaching law of character because, for the time, you are disappointed in results. Work and work, but also wait and—trust!

Of necessity, much work done for children, by good and well-meaning people, will seem like wasted work. But in every department of God's church there is much apparent waste. In reality, however, there is less loss than casual observers or over-sensitive critics imagine.

Let us conduct well the work we attempt, that it may avoid as far as possible all mistakes. Let not our work be weak and irrational; let it not lack what children most appreciate—good common sense; let it not be based on false ideas of the child's intellectual capacity, of his preconceived notions, of his state of development, of his tastes and needs and desires; let it not overvalue his transient emotions; let it not confound natural conditions and effects with spiritual illuminations and impulses. And let us remember that all treatment of childhood based on such misapprehensions will work evil instead of good, and this in spite of the sincere motives of the instructors.

But, on the other hand, let us not allow solicitude about the dangers which encompass the peculiar service to which we are here called, to discourage us from entering upon its duties. Better that a few seeds go on rock and wayside, into thorny thickets or superficial soil, than that no seed at all goes into good ground. Let not our solicitude about

"wisdom" be used by the subtle enemy of souls to defeat all efforts for souls.

I welcome this help as designed to increase the wisdom and resources of parents and teachers. I could not expect to endorse all the devices, directions or models of a book drawing upon such a number and variety of authorities as does the present volume, but in it will be found many suggestions, many models and manifold material.

May the spirit of God be in the wheels!

NEW YORK, March, 1884.

CHAPTER I.

GOD'S "CALL" TO WORK.

Once in a city court, a very small man was pushing his way through the crowd. Some one sternly inquired, "What are you pushing for?" "Why," was the instant answer, "did you not hear? *I am called!*" Instantly all made way. Just so when the Redeemer wants you. Stand away, devils; stand away, doubts; stand away, fears; stand away, angels—everybody! *Christ calls me.* Stand away! "I am called!" B. F. JACOBS.

Every one of God's children is called to some special work. A call into the Kingdom means a call into the Harvest-Field. The House-Holder, taking a far journey gave "to every man his work." The Master, who looked at the fainting and scattered multitude and turned in an agony of compassion to those who prayed, saying, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest," will find room in the harvest-field for the humblest of His servants, and work for the weakest and most unskillful hand.

"You have never heard His call to you?" Have you ever listened for it? Listen a moment. Lift your heart and thought to God as you read these words. You may hear it now. There is many a sweet word from God that the ears that do not listen never catch. A call to labor among the children would indeed be a sweet word, for it is especially true that he that soweth here "receiveth wages."

There are three things by which we may determine whether we are called of God to a particular work or not:

1st. Ability, 2nd. Opportunity, 3rd. Authority, And by authority I mean the voice of God to the soul saying, "Go—work." We do not always recognize the three as being all present with us at once, even in case of a true Call, but the presence of a single one should arouse our attention and make us inquire diligently whether God has not for us the other two also. Neither is there any fixed order in their coming. Many a man has had God's authority to devote his life to the ministry—the inward "Go!" which he knows perfectly, means "Woe" to him if he "preach not the Gospel"—when neither ability nor opportunity is present. In such cases both ability (though sometimes by long training) and opportunity will come. God never gives man Authority for a work unless there is a work to be done (Opportunity), and the man can do it. (Ability.) But Authority may not be the first thing to fix the eye and mind of a person. It may be opportunity. And this is especially true in the more uncommon lines of work. Doubtless Robert Raikes felt no special call in the way of Authority to gather the miserable children from the streets of Gloucester into his first germ of a Sunday School. His call came Opportunity-end foremost. And though he little dreamed how great a fire he was kindling, will not millions of redeemed souls rise up in the last day and call him blessed, because he recognized and met his opportunity.

Let me give you a more recent case. A lady in one of our western towns gathered about her week by week, a few little ones for a children's meeting. Less than a dozen in all, it was a very little thing, and as the weeks and months rolled by, it still seemed a little thing. But nothing is little with God. The year rolled around. The

children were taught not only to "love Jesus" and to "be good," but to reckon themselves as Christians, and to work for Christ in talking to others about Jesus, and praying earnestly for them. And they did talk, with all the directness and simplicity of childhood—it is so easy and natural for a child to talk about religion! They did pray with all the mighty faith of childhood; and the Spirit of God, by means of their work, shook the whole town from center to circumference. It was called a "gospel hardened" place, but it was not hard enough to bear unmoved the gospel from the lips of the children. Young men who had been thinking of anything but religion, and young ladies deep in the frivolities of the world, came seeking salvation when they saw the little ones pressing on before them, and even the gray-haired came late to the kingdom led by the hand of "a little child." Reader, could *you* not make a beginning of work, as great as the beginning of the work just described? Could you not gather about you a few little children week by week, instructing them more personally than it is possible to do in the Sunday school in the things of the Kingdom, teaching them to pray and praying with them, and sending them out, willing laborers as they are, to active work for the Master? Such a door of Opportunity may be low, but it is golden. If it opens before you look up to God for Authority. Listen for His voice.

"Ah, but," perhaps you say, "the third test of the call surely fails in my case. I haven't the Ability. I can not do it. I can't talk to children." But have you tried? Surely, if God calls, he "will be with your mouth."—"And I haven't time with all the calls of society." But surely you do not mean that the calls of society, however legiti-

mate and urgent, can rival God's Call?—"And my sewing." But the *extra* sewing might be left undone. Better an hour spent in adorning the soul of a child than the skirt of a dress. Or the one could be intrusted to hired hands more safely than the other.—"And it would require so much training!" But that is one of the greatest blessings of a Call to work. It always means a call to preparation for work. No, no! None of these objections settle the question about ability. Have you tried to use what ability you have? Have you put your one talent "to the exchangers?" Remember, the unfaithful servant was condemned not for wasting or misappropriating his talent, but for simply neglecting it. It was not enough to bury it in the earth, even though it was decently wrapped in a napkin and safely kept. A man is not eager to say in lines of worldly work "I can not do it." Look within, honestly, for Ability; look around, eagerly, for Opportunity; look up, earnestly, for Authority; and though it may be but to gather about you a few little children—a little door—who can tell what glorious gateways and broad fields of usefulness may lie beyond! Who can tell what God may do? "It may be that the Lord will work for" you, "for there is no restraint to the Lord, to save by many or by few."

CHAPTER II.

FROM OUR NOTE BOOKS.

HOW TO GATHER THE CLASS.

This will usually be an easy matter; the very novelty of a "Children's Meeting" will generally attract. Or bright illuminated cards may be handed or sent to the children with a scripture text on one side and the invitation to the meeting printed or *written* on the other. Or the parents may be visited and asked to send their children. Most parents, whether Christians or not, will cordially accede to such a request, while the opportunity will be excellent for personal work in the families visited. Do not be deterred from undertaking the Meeting, even if only a small beginning can be made. If possible, find a few converted children and impress on them their responsibility for their unsaved companions. It is a good plan to interest the boys first, and thereby insure their attendance and co-operation in the meetings. The ages of the members usually range from six to fourteen years.

HOW TO KEEP THE CLASS.

Feed them. Little lambs, as well as the older sheep, linger around the places where they are fed. Give them food from the Bible, food from your own experience, food prepared for them by honest effort and earnest thought. Charming stories, beautiful pictures, sweet

songs—these are all excellent and valuable as condiments, but nothing of this kind—nor of any other kind—will take the place of food. Yet the food should be made simple and palatable, and served up as attractively as possible. Then, too, if by means of the teaching, children can only be converted and actively interested in work for others, there will be little fear of their neglecting the Meetings. Some wise man says about attendance at Sunday school—and it is quite in point here—"Boys and girls leave the Sunday school at fourteen because they are not converted at thirteen."

THE ROOM.

A room in the church will perhaps be available. But some not-over-nice room of a private house may be more convenient and home-like.

FURNITURE.

The brighter and pleasanter the room is the better, but the only furniture positively necessary is comfortable chairs or seats, and a blackboard, or some substitute for a blackboard. A sheet of common light brown wrapping paper, with a half-burned wood coal, or oil crayon or charcoal pencil (cost five or ten cents) answers admirably for object and analytical work, and a large slate with white crayon or even note books in the hands of the class often serve valuable ends.

MAPS.

These will be found very useful in historical lessons. If no wall maps can be had, or even if they can, draw a map on the board, or ask the children to bring their own geographies from school, and in them locate the places mentioned.

CONNECTED LESSONS,

for a series of meetings are earnestly recommended. As an example we have given the series on the Lord's Prayer, in the *Outlines* also the Normal Lessons and the series on the Beatitudes. Such connection, in historical lessons carried on from week to week, seems almost essential.

PROGRAMS—DEFINITE NUMBER OF MEETINGS.

Programs or lesson-lists, attractively printed, or—if the class is not too large—written, are within the reach of most leaders. Use papyrograph or electric pen, or buy medium sized illuminated cards and write, or print with pen, compactly on the back of each card, the subjects of the lessons for a month or term. (See page —.) Children should take these home, where they will be a reminder to both parent and child. The advantages of a definite and limited course are *sometimes* very great Children will often attend a course of eight or ten lessons, the subjects of which they are able to carry home on a card, when they would not attend an indefinite "Meeting." And the work of the Leader may be none the less continuous and effective, for one course may follow another with little or no intermission.

ORDER OF EXERCISES.

The following order of exercises is suggested. It has been found practical in some classes, but in particular cases may need to be modified:

Prayer. Recitation of Scripture Texts. Roll-call. Lesson. Prayer. Testimonies. Prayers by the Children. Singing, interspersed as desired.

Prayer.

Testimonies.

Prayers by the Children.

Singing may be interspersed as desired.

Recitation of Scripture Texts. Let every child be prepared with a Scripture text to repeat at each meeting. The benefits of this are obvious: familiarity with Scripture, a sense of "helping" in the meeting, etc. In some cases the children give chapter and verse with their texts.

The Roll-call—Bible-reading. The Roll should embrace the names of all who have promised regular attendance upon the meetings. Do not neglect your opportunity of training the children in the habitual reading of the Bible. All who have read the Bible every day in the week, or, if too young to read, have repeated a verse after some older person, each day, might report "perfect" at roll-call.

The Lesson. Let the lesson be simple and pointed, making practical application of the truths, to both the Christians and the unconverted. We earnestly recommend the use of the blackboard, if only for writing outlines of the lessons.

Testimonies. After the lesson and prayer, call for testimonies from the Christian children, if there are such in the class. Valuable training may be given the children in this meeting, so that they will be able to speak on a Scripture subject, and will not give a repetition of former testimonies.

Or have them report on their progress during the week, especially their efforts to lead others to Jesus. Christian children are often able to do the best kind of personal work, and all such efforts should be recognized and encouraged, as well as directed, by older Christians.

Prayers. At close of the testimonies, give opportunity to the unconverted to ask for prayers, as in other meetings. Then call for short, specific prayers from the Christians, and, perhaps, sometimes from the inquirers themselves. Thus their simplicity and child-faith will be turned to good account, and, with the Spirit's blessing, many young lives may be consecrated to the Master's service.

Disorder. What physicians call "prophylactic"—preventive treatment is very important in the matter of disorder among children. Remove any possible occasion for disorder. Let boys' hats and parasols or mittens be put safely out of sight. Be wise in seating the children, and do not hesitate to throw responsibility upon them. Make Johnny, in a whispered word, feel responsible for the good behavior of little Jim, who sits by his side. Sometimes it works admirably to make certain older children officers, with the Leader as commander-in-chief. (See page ——.) Be sure and give the children, especially the restless and mischievous ones, something to do—yes, *all* they can do, and that all the time. If our first suggestion under this head was prophylactic, this might be called the pre-emptive treatment. Occupy the ground so thoroughly that there will not be foot-hold for the enemy. And if disorder actually breaks out, try first, by all means, the counter-irritant, or divertive treatment. Write a word or make a symbol on the blackboard. Tell a story. Talk with extra animation; direct your words toward the offenders; ask them a question. These methods usually accomplish their purpose. If not, try the direct method—earnest remonstrance with the offender personally. But this should always be out of meeting, and usually with each

one alone. Detain the offender, and tell him that such disorder is a pain and grief to you, and to God. Ask him never to repeat it. Assure him kindly, but firmly, that it *must* not be repeated. Quiet determination and perseverance on the part of the leaders will almost always succeed in the end.

Never tired, to the work. Leading a children's meeting is very difficult and exhausting work. The leader should never come to the meeting weary, either in mind or body. The half-hour before the meeting should be spent, if possible, in quiet preparation, the most valuable part of which should be drawing strength from the Source of all Strength.

Receive all honest answers. Never discourage a child's effort to answer correctly, by replying "No," whatever he may say. Find something good in every answer. If you ask how many Apostles there were, and a child says, "Eleven," reply, "Yes, there were eleven, but were there not more? How many more?" If the child said "Thirteen," reply, "Almost right, but were there *quite* so many?" A wise teacher may be known by the way she receives and utilizes all kinds of answers.

Definiteness. Give definite instructions. Pray, and teach the children to pray, definitely—for just what they want. Expect definite things. Remember, the first great object of a children's prayer-meeting is the conversion of the children; the second, and it also is great, though so often neglected in work among children, is the training —the building-up in Christ, of the converted children.

Keep on. Keep on teaching. Keep on trying new plans. Keep on expecting. Keep on praying; and "the God of Israel grant thy petition!"

CHAPTER III.

TRAINING CHRISTIAN CHILDREN.

Training, is the great requirement of the present age. Every calling in life demands preparation; natural ability and irregular, unguided development are not enough. As soon as a person has chosen his life-work, he begins to prepare himself for it. So, when a person has decided to follow Christ, and become a "fisher of men," training should begin at once.

It is not enough to have become a Christian, to have in view a life of work for God; but one should, even in childhood, be "about his Father's business." Therefore, as soon as a child is "in the way he should go," he should be "*trained up*" in that way.

We do not leave a child to himself in his physical and intellectual growth; neither should we disregard his need of help in spiritual development. Yet, how little direct attention is paid to the child's spiritual needs after his conversion! A young lady, having been a member of the church two or three years, was once heard bitterly regretting her church relation; "because," said she, "before I joined the church, people used to talk to me, and show some interest in me, but now no one ever says a word to me!"

And even when we do remember them, is not our work too general? We seem to expect the lambs to flourish if treated in the same way we treat the sheep. Certainly this was not the Master's plan, or He would not have given the separate injunctions: "Feed my lambs," "Feed my sheep." And may there not be in the order of the passages a hint that the lambs should be looked after first? This is certainly the only sure way to promote the health and strength of the whole flock.

A farmer's boy, whose business it was to tend sheep, once contrived a plan by which his lambs should be in better condition than those of his neighbor. Instead of keeping the flock all together, he put the lambs in a smaller inclosure within the fold. His care was richly repaid. Equally successful are the special efforts put forth for young converts in the church

An Englishman once said, "You can make something out of a Scotchman, if you catch him young!" We have the same assurance concerning Christian workers: there is great hope of their usefulness, "*if you catch them young*" for long and effective training.

There is danger in leaving the child to untrained growth, but it is also injurious to take the matter quite out of his hands. The idea of his responsibility for growth and for work, should be kept before him, and the help received from outside should be in the line of suggestions. The leader's business is to set him at work, and to direct his work, rather than to do the work for him. With such assistance and stimulus he will form right habits, and acquire the elements of a sturdy Christian character.

The following are habits which should be cultivated

by a young convert: Prayer, frequent and unhurried; systematic Bible-study; regular attendance upon religious services; systematic and proportionate giving; testimony at every opportunity; familiar conversation on Christian experience; and personal work with the unconverted.

Among the helps that should be given a Christian child in forming these habits are: A family altar at home; full church membership; thorough Sunday-school instruction; membership in a well-organized children's meeting; a well-bound, good-print Reference Bible, and other printed matter, as the child may be able to bear it. We cannot forbear to mention a few books and leaflets that have come to our notice, as being specially inspiring to young Christians: Miss Havergal's "Kept for the Master's Use;" Mrs. Smith's "Christian's Secret;" Moody's "How to Study the Bible," "How to Hold Inquiry Meetings," "Secret Power," etc.; Biography of "Uncle John Vassar," Henry Morehouse, and C. G. Finney. Some of these books may seem rather strong meat for children, and indeed they should be recommended with a view to the needs of each case. But Christian children, in the warmth of their love and zeal, will often surprise us by the relish with which they will appropriate works on even the "deep things of God." The writer well remembers the zest with which, when a young convert, thirteen years old, she read such books as "Memoirs of Edward Payson." There is, moreover, much safe and rich literature published in tract form. Every leader of children should be well and constantly supplied with this. Notice advertisements in religious periodicals and books.

Christian children should be trained in direct mission-

ary work. Additional suggestions will be found in the Missionary Lessons, among the Outlines.

And another important branch of training is to teach them how to pray and talk simply, directly, without affectation or embarrassment, in social meetings. Frequent opportunity to speak and pray, with the example, direction and wise advice of the leader, will accomplish this end.

Once more, let me *urge*, though it be a repetition, that the children be taught to talk freely upon religious subjects *in familiar conversation*. Who does not know with what agonies of embarrassment and timidity the older, untrained Christian enters into personal work, either among Christians or among the unconverted, in those sadly few cases where it is attempted at all? And who does not know that the vast majority of Christians never so much as attempt this conversational work? Let us so try to train those who are to come after us, that we may have a return of the time when "the church that was scattered abroad," (women and children, as well as men,) "went everywhere, preaching the word," and telling about Jesus. And so we may have a return of Pentecostal revivals!

CHAPTER IV.

INTRODUCTORY NOTE.

Every thoughtful teacher of children must have observed with regret the lack of connected and general Bible knowledge that exists among our children, notwithstanding the admirable system of detail study planned by the International Lesson Committee. It is desirable, in studying any of the great master-pieces of painting, to examine almost every square inch of canvas by itself—to study minutely this figure, that shading, this combination of colors. But would not the artist-student lose greatly if he failed to take his stand farther away, and look at the picture as a whole? Our Sunday-school lessons give us the minute study of the Bible, but we need—even children need, with this, a more general and comprehensive view; a view which shall give an idea of the Bible as a unit, and show the relation and harmony of all its parts.

The following course of Lessons, whose design is in the direction indicated above, has been successfully taught to classes of children, six to thirteen years of age. Some of the matter, as well as the arrangement of Lesson I, is adapted from Vincent. The only absolute requisite for success in teaching this course, is an earnest, enthusiastic teacher—one so thoroughly prepared as to teach with elasticity and reserve force. Teachers should make the lessons short, dividing or repeating, if necessary. Review, at every lesson, the preceding lesson, and drill a great deal.

I.—THE BIBLE.

NAMES.

The Bible. The Holy Scriptures. The Word of God. The Law and the Prophets. The Book of Books.

AUTHORS.*

The Bible was written by about 40 men under the direction of the Holy Spirit, during a period of about 1500 years. Call attention, simply, to the wonderful harmony of the different parts of the Bible, tho' written by so many men, in so many different styles (poetry, history, prophecy) and during such a long period of time.

CONTENTS.

The Bible contains 66 books. Old Testament, 39 books, written in Hebrew. New Testament, 27 books, written in Greek.

TRANSLATION.

Explain the necessity for translation. Tell of the many translations into the ancient and modern languages, but drill especially, on the translations into the English:

By Wycliff, 500 years ago, written only.

By Tyndale, 350 years ago, written and printed.

By 40 men under King James I. 270 years ago "Our Bible."

"Revised New Testament," in 1881.

MEMORY VERSE.

In the beginning God created the heaven and the earth.—Gen. 1. 1

*Call out from the Children the names of all the Bible Authors they can give. Print upon board. The board may be used also under "Contents and "Translation."

II.—THE BIBLE.

DIVISIONS AND BOOKS.

OLD TESTAMENT.

Hist.	G. E. L. N. D. (Pentateuch.)	-	5
	J. J. R.	-	3
	½ S. ½ K. ½ Ch.	-	6
	E. N. E	-	3
			17
Poet.	J. Ps. Pr. Ec. Can.	-	5
Proph. Major.	I. J. (L.) E. D.	-	5
Proph. Minor.	Ho–Jo–Am,	-	
	Ob–Jo–Mi–Na,	-	
	Ha–Ze–Ha–Ze–Ma,	-	12
			17
	Total in Old Test.	-	39

NEW TESTAMENT.

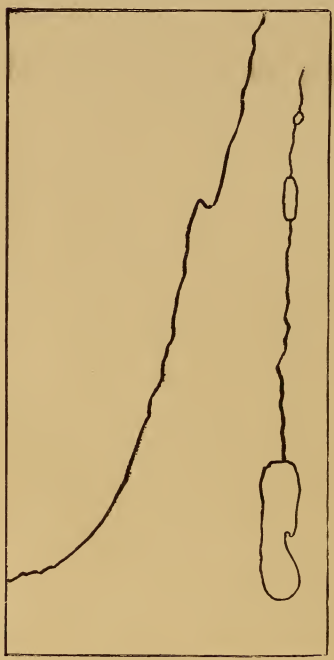
Hist.	M. M. L. J. (Gospels.)	-	4
	A.	-	1
			5
Letters. Pauline.	R. ½ Cor	-	
	G. E. P. C.	-	
	½ T. ½ Tim. T.	-	
	Ph. H(?).	-	14
Letters. General.	J. ½ P. 1-2-3 John. J.	-	7
			21
Proph.—Rev.		-	1
	Total in New Test.	-	27

MEMORY VERSE.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. 32. 21.

III.—BIBLE GEOGRAPHY.

Let children come with pencil and paper, prepared to



draw maps. The leader should first draw the oblong on the board, the children watching and copying. Notice, the figure is twice as long as wide. Encourage measurement. Then fill in with such outlines and locate such cities as the class can easily follow you in.

Give items of information, such as size of countries and seas, length of rivers, incidents of history connected with cities.

Ask many review questions. Call up children to point out places on maps, while the rest follow and name.

MEMORY VERSE.

The earth is the Lord's, and the fulness thereof; the world and they that dwell therein —Ps. 24. 1.

IV.—BIBLE TIME.

"A. D." TIME.

Time from now back to Christ, about 1880 years.

"B. C." TIME.

Time from Christ back to Adam, about 4000 years.

OUR HANDS,

May help us to remember Bible Time.

Draw a picture of your out-spread hand, holding it firmly on paper, and marking evenly around it with a lead pencil. Let each of the spaces between the fingers represent a thousand years.

Mark the top of the thumb **Adam**. He lived at the beginning of Bible Time.

Mark the first finger **Enoch**. He was translated 1000 years after Adam.

Mark the middle finger **Abraham**. He was born 2000 years after Adam.

Mark the next finger **Solomon**. He dedicated the Temple 3000 years after Adam.

Mark the last finger **Jesus Christ**. He came 4000 years after Adam.

Write across the palm, "Jesus lived on earth 33 years," and on the wrist, "The Apostle John lived 100 years."

Can you find where *Jared*, *Noah*, the *Exodus*, and *Zerubbabel* belong?

MEMORY VERSE.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God—Ps. 90. 2.

V.—BIBLE TIME (Continued.)

Each of the four thousand years between Adam and Christ may be called a Period.

FIRST PERIOD.

In the First Period lived:

Adam, Eve, Cain, Abel, Enoch, and Methuselah.

Here comes the story of the first blessing upon man (Gen. 1. 28.) the first sin (Gen. 3. 6.) the first curse (Gen. 3. 14–19) the first baby, the first death, the first murder, the first going to Heaven without dying.

SECOND PERIOD.

In this Period lived:

Noah; Shem, Ham, and Japheth.

Here comes the Flood, the Rainbow-Covenant and Babel.

THIRD PERIOD.

In this Period lived:

Abraham Isaac and Jacob, the twelve Patriarchs, Moses and Joshua, fourteen Judges, Saul and David the first two kings. In this Period arose the Nation of the Israelites, and here occurred their bondage in Egypt, the Exodus, the forty years wandering in the Wilderness, the settlement in the Promised Land, and the establishment of a Monarchy.

MEMORY VERSE.

For this God is our God forever and ever, he will be our guide, even unto death.—Ps. 47. 14.

VI.—BIBLE TIME (Continued.)

FOURTH PERIOD.

In this period occurred the Division of the Kingdom under Solomon's son, much war and trouble, the carrying away captive of Israel, the destruction of Jerusalem and the seventy years captivity of Judah, the return of the captives, and the rebuilding of the City and Temple.

IN THIS PERIOD:

Lived Twenty Kings of Judah, in Southern Palestine, Nineteen Kings of Israel in Northern Palestine, Daniel and his three friends. Queen Esther, Zerubbabel, Ezra and Nehemiah.

IN THIS PERIOD LIVED AND PROPHESIED:

In *Judah*.—Isaiah, Jeremiah, Ezekiel, Daniel, Malachi.
In *Israel*.—Elijah, Elisha, Jonah, Hosea, Amos.

WE WILL REMEMBER: *

Among the Kings of *Judah*: Rehoboam, the foolish King (II Chron. 10: 14, 19.) Athaliah, the bad queen-grandmother (II Chron. 22: 10.) Joash, the ungrateful King (II Chron. 24: 21, 22.) Hezekiah and his prayers (II Kings, chapters 19 and 20) Josiah, the good boy-King, and Zedekiah, who died at Babylon, but never saw it (Ezek. 12: 13; Jer. 52: 10, 11.) Among the Kings of *Israel*: Jereboam, who made Israel to sin (I Kings, 14: 16) and the wicked Ahab and his bad wife.

MEMORY VERSE.

What time I am afraid I will trust in thee.—Ps. 56. 3.

*Leader may omit some or all of this paragraph If taught, let it be by vivid word-picturing in each case, giving only one character at a time. The children may help by reading the references, or some verses from them.

VII.—BIBLE TIME (Continued.)

EACH PERIOD

Of the O. T. history covers 1,000 years. The whole N. T. history covers only 100 years. At the beginning of this Period, Christ was born. Christ was baptized, and began preaching when thirty years old. He preached only three and a half years. He was then crucified, but after three days rose from the dead, and, forty days later, ascended into Heaven.

To this Period belong the twelve Apostles:
(A. P. o. S. T. L. e. S.; J. J. J. J. M. B.)*

HERE ALSO

Belong John the Baptist; three Marys; Paul, the Apostle to the Gentiles; Luke, the beloved, Physician, and John, the disciple, whom specially "Jesus loved."

AT THE CLOSE

Of the Period, John, the last of the Apostles, died. He was the last of the "Holy men of old" who wrote the Bible.

MEMORY VERSE.

Thou shalt call His name JESUS, for He shall save His people from their sins.—Matt. 1. 21.

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*The capital letters are the initials of the names of the twelve Apostles, as given in Matt., 10.

VIII.—EIGHT THINGS TO REMEMBER.

DOCTRINE.

1. WE HAVE ALL SINNED.
   God takes care of *little* children. After that time, all who are not Christians are sinners. (Matt. 12: 30.)
2. GOD LOVES US ALL.
   Not the good only, but the good and bad.—(John 3: 16.)
3. JESUS CHRIST HAS DIED TO SAVE US.
   He came to earth that we might go to Heaven; He became poor that we might be rich; He died that we might live.—(Is. 53: 5.)
4. WE MUST REPENT, FORSAKE OUR SINS, AND TRUST IN GOD.
   Then God will forgive our sins, and give us new hearts. This is "conversion." (Acts 3: 19.)
5. THERE IS A HEAVEN AND A HELL.
   But the Savior came to open the way to the first, and save from the last, if we only will come to Him.—(John 5: 29 and 40.)
6. CHRISTIANS MUST GROW IN GRACE.
   Conversion is only the beginning.—(2 Peter 3: 18.)
7. AND STRIVE TO BRING OTHERS TO CHRIST.
   Even children may do this —(Prov. 20: 11.)
8. THE HOLY SPIRIT WILL GUIDE AND HELP.
   We need never work alone.—(John 14: 17.)

MEMORY VERSE.

Herein is my Father glorified that ye bear much fruit.—John 15. 5.

IX.—GETTING READY FOR EXAMINATION.

REVIEW.

THINGS TO BE BROUGHT.*

A good, sharp pencil—good, ruled paper—a smooth book to write on—a sharp pen-knife—a clear head.

THINGS TO REMEMBER.

About the Bible. Its names—its authors—authority—time of writing—number and names of its books—languages in which it was written—something about its translations—reasons why we know it is true.

About Bible Time. How the hand may teach time—how to name each finger—the years between—the palm—the wrist. How many years since Christ came.

About Bible History. The noted people and great events of the Old Testament Periods—the life of our Savior, His Apostles, and associates.

About Bible Doctrine. The fact of sin—love—atonement — repentance — faith — conversion — growth—work—guidance.

About Memory Verses. Recite them all with the teacher, and alone. Drill on completing any one, if part is given.

MEMORY VERSE.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22. 21.

*Or the examination may be oral, with children too young to write In this case, care must be taken that the children are not helped by each other's answers. Examine them one by one, and privately.

CHAPTER V.

HEAVEN.

(An outline filled up for specimen.)

Our lesson to-day is to be about a place—maybe you would call it a lesson in geography—the place of all others you would like most to know about. Can you think what place it is? All of us have friends there, and all of us expect to go there by and by—though we do not all think enough about how we shall get there. "Europe? California?" Do you all expect to go to Europe? Ah! Mary has it—**Heaven**. Heaven is the place we are going to study about to day, let us print the name at the top of this blackboard.

How many of you have heard about Heaven before? No, I won't ask that question, for you have all heard about it. But where do we learn about Heaven? Who told you about it? "Mama." But how did Mama know? Or the minister or teacher? We know about Europe because folks have been there and, coming back, have told us about it. Did you ever know of anyone who had been to Heaven and come back again? There was one man who came to this earth from Heaven—don't you remember? The Lord Jesus. He told us about it—"In

my Father's house are many mansions. I go to prepare a place for you." Then there was another man, John, one of Jesus' dear friends when He was on earth, who was permitted to look into Heaven and see many things there, before he died; and he has told us a great deal about that beautiful city. What book are all these things written in? Can you think? Yes, the Bible. Is there any other book but the Bible that tells us about Heaven." "Singing-books?" "Sunday-school books?" Yes, sometimes, but where do they get what they tell us? Out of the Bible—there is no other source, no other book in the whole world that tells us the least thing about that place but God's own precious Book. A gentleman was once going to preach a sermon on Heaven, and one of his friends was very anxious to hear it, for he wanted to hear something new about that place. When the sermon was over, some one asked the friend how he liked it. "I did not like it at all,' he answered, "he didn't tell us anything but what was in the Bible." But don't you see, that is all there is to tell! Other books may tell us what folks *guess* and *suppose* about Heaven, but it is the Bible alone that tells us things that are sure—things that we may *know*.

Now I am going to ask you some questions about Heaven. I will print these questions on the board, and I will put the answers there, too, as soon as you give them to me—for you see I am going to ask you to help me in this lesson. Here is the first question—spell it out as I write it. **What kind of a place is Heaven?** Who'll be the first to think of an answer to this question? "A **good** place," Willie says. Yes, indeed, Heaven is a good

place. It is the place Jesus has gone to prepare for us and from that alone we may be sure it is a good place. But can you not think of something else—some particular thing in which Heaven is good? You cannot think? Well, suppose we go straight to the Bible. Here is Mr. Blank, your minister, with his Bible. I'll ask him to read a verse for us. Listen now. (Pastor reads, according to pre-arrangement.)

"*And I, John, saw the Holy City, New Jerusalem * * * prepared as a bride adorned for her husband.*" *Rev*: XXI. 2.

Do you know what a "bride" is? I see you know, but you are afraid to tell. A lady who has just been—"married." Did you ever see a bride? What kind of a dress did she have on? "White dress." "Nice dress." Yes, the very best things—the most beautiful dress a woman ever has, she has when she is married. And John saw Heaven adorned in this way, "like a bride prepared for her husband." Does n't it make you think of another answer we may write to our question? Heaven is a **beautiful** place. If I had time I'd like to tell you of its mansions and streets, its River of Life, and trees and fruits—oh, yes! we may think our very best about Heaven, and when we have pictured to ourselves the loveliest place we can possibly dream of, it won't be half as beautiful as Heaven really is—a "beautiful" place, indeed!

Now if you do not think of another answer to our question soon, I'll ask Mr. Blank to read again.

"*And he that talked with me had a golden reed to measure the city. * * * And he measured the city with the reed, twelve thousand furlongs. The*

length and the breadth and the height of it are equal." *Rev.* 21 : 15-16.

Twelve thousand furlongs! How many furlongs in a mile? Eight. That would make fifteen hundred miles.* How large is Chicago? Eight or ten miles each way. But this city is fifteen hundred miles each way, and fifteen hundred miles high, too. "What does that mean," do you ask? Indeed I don't know, and I suppose we shall have to wait to see the city before we can find out. But when I think of the length and the breadth of it, I remember that it would be about as large as the whole known world was, when this description of Heaven was written. So I think it all means that Heaven is a large place. Plenty of room in it for all who may wish to enter.

But what is said in the first of the 12th verse, Mr. Blank?

"*And it had a wall great and high.*" *Rev.* 21 : 12.

Can you think why the city was shown to John as having a wall around it? Were you ever in a walled city? "They don't have walls," Johnny says. Our cities in America do not, because they have all been built within a few hundred years; but in the old times, before men knew anything about the cannon-balls, when they wanted to make a city very safe, they built a strong wall about it. Then, if the wall was strong enough, no enemy from without could harm them, and the people inside were safe. Doesn't this make you think what the Bible means by telling us that the heavenly city has a "great and high" wall around it? That Heaven is a safe place. We'll write

*If the class is advanced enough to assist in the work, this example in "Reduction" may be wrought out before them on the board.

that word "safe" on the black-board just below the word "large."

I wish I could tell you all about the walls, how grand and glorious they are, and what beautiful stones they are made of. And then the Gates—twelve beautiful gates each of one pearl, three on the east and three on the west and three on the north and three on the south—so people may come in from all parts of the earth, I suppose. These gates are always open by day; and that makes me think of another thing about Heaven. What kind of lights do they have there? Candles? or lamps? Ah! Annie has something to say. "There is no night there." Annie is right; there is no night there. Let us hear Mr. Blank read about it out of God's word.

"*And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day, for there shall be no night there.*"—*Rev.* 21: 23, 25.

No night there. Heaven is a light place, let us put that upon the black-board. How many of you like the bright day-time better than the night? What! all of you? Children always do. But do you know why grown up folks often long for the night to come? Because they are tired and sad and sick. Will any one ever be tired in Heaven? Mr. Blank, read the 4th verse of chapter 21st.

"*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.*"

Oh! children, children, think of that! No more pain! How many of you were ever sick—real sick, and had hard pain? Why, almost all of you are raising your hands. And I don't need to ask how many times you have cried, for I hear almost every day, the sound of some little child's crying. But nobody will ever be in pain in Heaven, and no little baby's cry will ever be heard in that city. Older people cry too, down here, a great many times when nobody sees them, but "God shall wipe away all tears from their eyes," when they reach that blessed country. There'll be no sorrow there, nor death. Do you know what death is? How many of you have ever seen any one dead? O! yes, there's hardly a home in all the land where some dear one has not laid white and still in a coffin. But up in Heaven there'll be nothing of that kind. Nobody will ever say, "I am sick," there, and nobody will ever die. God will give to all Eternal Life. Heaven is a **happy** place—let us write that word on the board—and the people who live in it are happy people.

Now can we remember all the things we have learned about Heaven? Let us recite them all together. What kind of a place is Heaven? "Good," "Beautiful," "Large," "Safe," "Light," "Happy."

And now I will ask the next question: **Who are in Heaven?**

Yes, **God**, our dear Heavenly Father. I am so glad Jamie thought of Him, the first thing. And **Jesus** our Saviour, let us put that precious name down next. Can you think of anyone else in Heaven? **Angels,** Bessie says. Yes, John says, in the Bible, that one of the times when God was letting him look into Heaven, he saw and

heard a great many angels—"ten thousand times ten thousand." They were singing a song of praise to our Saviour. Wouldn't you like to hear them too, as John did? We shall hear them, and sing with them too, when we get there. But can you think of anyone else who is in Heaven? Yes all our dear friends who loved Jesus when they were living on this earth, and have died and gone from us. I suppose nearly every boy and girl here has some dear friend in that beautiful City. I have my dear Grandma, and Oh! so many other friends. Johnnie is raising his hand—he has somebody over there, and so has Minnie, and Harry,—and almost all of you. Do you know what they are called—our dear friends in Heaven? "Angels?" Yes, sometimes children call them angels, but there is another name, a beautiful name. I will print it here, **Saints.** That means Holy ones. What is it to be holy, can you tell? "To be free from sin." Edith has told it just right. We must have our sins all washed away or we can never enter the beautiful city. Do you suppose there are any children among the Saints in Heaven? O yes, a great many. Children from this land —some of the dear little ones that we know—and little heathen children too, thousands and thousands of them, going up from their sad and miserable homes right into the homes of Heaven. Isn't it a glorious change for them? There's a verse in the Bible that gives us a little hint about the children in Heaven. You may all rise (for I'm afraid you're getting tired) and repeat it after me.

"*And the streets of the city shall be full of boys and girls, playing in the streets thereof.*"—*Zech.* 8 · 5.

Now we are ready for our next question. **What can never enter heaven?**

Just one little word for an answer—one word with three letters, very small but very dreadful—**Sin.** That is the one thing that can never enter the city. The pearly gates are always wide open, you remember, but there's a strong angel stands by each, perhaps for this very reason —to see that nothing that has any sin about it gets inside. Are you not glad to know this? What has brought all the sorrow and tears and pain and death to this world, can you tell? Do you suppose Adam and Eve ever cried before they sinned? Ah! no doubt they cried enough afterward. Yes, sin is the terrible thing that has made all our trouble. It has almost spoiled this world, and it would spoil heaven if it should once get in, past the sentinel angel at the gate; but it never will—we need not fear

But now, children, suppose sin was all covered up in a child's heart? Just one *little* sin, away down in the bottom of his heart? Would that one little sin keep the child out of Heaven?

But we have all had sin in our hearts, haven't we? Is there any one here—think carefully, now—who can say, "I have never done wrong? never had sin in my heart"? Not one! Is there no chance for us, then, to go to Heaven? What must we do? Johnnie says; "Be good," but suppose after I get the first dark blot of sin on my heart, I *am* good, all the rest of my life. Will that take away the first sin? None of you answer. Do you see this white sheet of paper, with this one black ink-spot in the corner? Suppose I should put it away in my desk and keep the rest of it all clean and white as long as I live—would that take off this black spot? No, of course

not. Neither will all our "being good" take a single blot of sin out of our hearts. There's no hope for us—no hope of getting into Heaven, that way. But Mary has her hand raised—what is it, Mary? "We must ask Jesus to forgive us our sins!" O yes! This is the way to be made fit for Heaven—to ask Jesus to take our sins all away—to wash our hearts clean and white. But will He do it just for our asking? Let us see what the Bible says about it.

"*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*" 1 *John* 1 : 9.

And now comes my next question. I have asked you all to answer the other questions aloud to me, but I want you to whisper the answer to this one, softly, to the dear Lord Jesus, who is right here with us, standing by the side of every one of you: **Are you——going to Heaven?** Not, are you going to start by and by, but are you really on your way now? Have your sins been taken away? Are you little Christian children? Have your hearts been washed clean? Are you trying to "be good" and please Him every day? Do you see the little line I have left in the question? I left it so that you might put in there, each one of you, your own name. I don't know your names, but Jesus does, and you know it is really Jesus who is asking you the question. Are you going to Heaven? You are going, or you are not. You must say either yes or no. Whisper the answer to Jesus now, while we wait a few minutes before Him. O, I am afraid there may be somebody here who will have to answer, "No!"

And now comes our last question: **What is the best time to start for Heaven?** "**When we're little!**" Frank says. Yes, indeed. It's a great deal easier to come to Jesus "when we're little" than at any other time. And it's a great deal safer, too, for we may not all live to grow up. But there's another answer to the question, that I want you to think of. You won't be much larger to-morrow, but will it do to wait till to-morrow before you start for Heaven? What is the very best time? **Now.** O, yes. That's what I wanted you to say. "Now" is the best time—this very hour. If there is any boy or girl here who is not a Christian—who is not going to Heaven—who had to answer, "No" to that question, I hope that one will start now. Jesus is here. He is waiting to forgive you, and to make you all His own children. Now, we are going to pray—to thank God for having prepared for us the Beautiful City; and if there's any one here who wants to start in the way to Heaven this very hour, we will pray for that one, too, that our dear Lord may wash away all his sins, and put his feet, even while we are praying, into the way that leads to the Blessed City of our God.

CHAPTER VI.

OUTLINES ON THE LORD'S PRAYER.*

"OUR FATHER."

1. What a good father does for his children.
   Feeds.—John 6: 32.
   Clothes.—Is. 61: 10.
   Sympathizes with.—Ps. 103: 13.
   Corrects.—Heb. 12: 6.
   Loves.—I John 3: 1.
   Gives gifts.—Jas. 1: 17. John 3: 16.
2. What children should give to their fathers.
   Love.—Matt. 22: 37.
   Obedience.—I John 5: 3.
   Service.—Luke 2: 49. Matt. 21: 28.
   Honor.—Ps. 71: 8. Matt. 5: 16.
3. What our Heavenly Father promises to His children.
   Gal. 4: 7. John 14: 2, 3. Rom. 8: 32.
4. Who are God's children?
   John 1: 12. Gal. 3: 26.
5. What are all the rest?—Matt. 13: 38.
6. Will you let God make you His child?

* See note, page 56.

WHO ART IN HEAVEN.

THE CITY OF GOD.

Revelation, 21st Chapter.

What kind of a place ?

Great, Heavenly. (v. 10,16)
Holy, Beautiful. (v. 2)
Safe, Rich, Bright. (v.12,18)
Light, Glorious. (v. 23)
Easy to Enter. (v. 13,26)

NO

Tears, (v. 4)
Sorrow,
Pain,
Death,
Hunger, (ch.7:16)
Thirst,
Night, (ch. 22:5)
Sin, (v. 27)

Who will be there ?

GOD, JESUS, NATIONS, KINGS,
REDEEMED SINNERS,
LITTLE CHILDREN,
A GREAT MULTITUDE.

How can we get there ?

Ask Jesus to take our sins away. REV. 7 : 14

SHALL I BE THERE?

NOTE. First draw the lines and write the words "The City of God." This guide book (holding up a Bible) tells four things about the City. 1. What kind of a place it is. 2. Some things not found there. 3. Who will be there. 4. How to get there. Write First question, read verses mentioned, and write the words Great, Holy, etc. Write word NO, read verses indicated, and write Tears, Pain, etc. Write Second question, read verses 3, 22, 24, Ch. 7: 9; Mark 10: 14, and write the words God, Jesus, etc. Write Third question, read 7: 14, and write Ask Jesus, etc. Last of all write, "Shall I be there?" and tell each one to ask themselves the question.—*W. B. Jacobs.*

"HALLOWED BE THY NAME."

1. What are His names?*
   JEHOVAH. (Too holy to be spoken.)—Ex. 6: 3.
   Father of Lights.—James 1: 17.
   God of Heaven.—Neh. 1: 5.
   God of Hosts.—Ps. 80: 7.
   Holy One.—Hab. 1: 12.
   I AM.—Ex. 3: 14.
   Living God.—Heb. 10: 31.
   Mighty God.—Jer. 32: 18.
   Most High God.—Ps. 57: 2.
   KING OF KINGS AND LORD OF LORDS.—I Tim. 6: 15.
2. Meaning of "Hallow." (See Webster's Dictionary.)
3. How may we help to answer this prayer?
   By not taking His name in vain.
   By keeping His day holy. (Illustrate by the honor we pay to Washington, in celebrating his birthday.)
   By obeying His commandments, especially the one in I John 3: 23.

"THY KINGDOM COME."

1. What is His Kingdom?
   God reigning as King in the hearts of the people.
   Illustration. As honey is in the honey-comb,

* The teacher might allow the children to find these or other names, possibly by assigning texts during the meeting; or, better, at home, before the meeting.

by being in each particular cell, so God's Kingdom comes by His coming to reign in each of our hearts.

2. How does God's Kingdom come into our hearts?
   Not breaking in as a thief, but entering as a guest, when we are willing.
3. What are the duties of one who has taken God for his King? *
4. How may we help on the coming of Christ's Kingdom to the "dark places of the earth?"
   (Teacher describe condition of heathen lands.)
   By praying for them.
   By giving money and other gifts.
   By going ourselves, perhaps, to tell them of Jesus, when we are older.
5. The Kingdom will fully come at Christ's Appearing.—Matt. 25: 31–46. Phil. 2: 10.
6. Take God for your King now, that you may be on His right hand then.—Matt. 25: 34.

"THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

1. How is it done in Heaven?
   Promptly, gladly, without asking questions, etc.†
2. If we pray, "Thy will be done," we ought to do all we can to see that it is done.
3. What is His will?
   (*a.*) That all should come to repentance.—II Pet.

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* Let children give answers.

† Let the children give these answers, and others.

3: 9. (Are we doing all we can to bring the whole world to repentance?)

(*b.*) That we should pray always, and give thanks for everything.—I Thes. 5: 17, 18. (Are we showing our thankfulness by our work for Jesus?)

(*c.*) That we should live pure lives.—I Pet. 1: 15. (Revised Version.) (People will notice our actions more than our words.)

4. A promise to those who do His will.—I John 2: 17. (Until converted, we have not begun to do God's will.)

5. How God will make us able to do His will.—Ezek. 2: 19, 20.

"GIVE US THIS DAY OUR DAILY BREAD."

1. Bread is the staff of life. Not cake nor candy.

2. Bread is the gift of God.

   Let children trace back a loaf of bread through various stages of preparation and growth. Bread —flour—wheat-kernels—growing grain—seed, with the life-germ put in it by God's hand, planted in God's earth, nourished by His sunshine and rain.

3. The fitness of asking.

   Suppose God withheld His part a single month? Only one summer-blessing of God stands between the world and starvation.

4. How God answers the prayer.

   Every year the world is fed direct from God's resources.—Ps. 104: 27, 28.

5. Christ, the Bread of Life.—John 6: 33. And God gives us freely this true Bread.—John 6: 32.

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

2. Praying this prayer, without forgiving others freely and fully, is asking God not to forgive us freely and fully. (Tell story of the man who felt hard toward one who had wronged him, and could not get through the Lord's Prayer.)
3. God will not forgive the unforgiving.—Matt. 18: 23, 35.

The Debtor	
Was forgiven	Refused to forgive
$14,400,000.	$15.

4. What are our debts to God, which need forgiveness? Unbelief, selfishness, anger, etc. (Let children give other answers.)
5. How is it possible for God to forgive sinners, without breaking His word, (Ezek. 18: 4,) "The soul that sinneth, it shall die"? See I Pet. 3: 18.
6. Have we any right to ask forgiveness "for Jesus' sake," until we have taken Him for our Savior?

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

1. What was the first Temptation?
   Who led into that temptation?—Gen. 3: 1, 6.
   What were its results
   Upon Adam and Eve?
   Upon the whole world?

2. Other Bible examples of temptation, with results.
   Job.—Job 2: 7, 10.
   Daniel.—Dan. 67-28.
   Pilate.—John 19: 5-16.
   Christ.—Matt. 4: 1-11. Heb. 4: 15.
3. The difference between being led into temptation, and walking into it. Bad company, neglect of prayer, etc.
4. "But deliver us from the Evil One." (Revised Version.)
   What is the Evil One like?—I Pet. 5: 8.
   Does he always seem to us like an open enemy? —II Cor. 11: 14.
5. Is God able to deliver?—Heb. 2: 18. Rev. 20:2.
6. Is He willing to deliver?—Dan. 3: 17. II Pet. 3: 9.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER."

Why?

Why should His name be hallowed?
Why should His Kingdom come?
Why should His will be done?
Why should we pray to Him for daily bread?
Why should we pray to Him for forgiveness of sin?
Why should we pray to Him for deliverance from evil?

Three Reasons.

1. "Thine is the kingdom."
   Where is His throne?—Ps. 11: 4.
   What is His foot-stool?—Is. 66: 1.

What is His sceptre?—Heb. 1 : 8.
Illustration, Esther 5 : 2.
Who are His attendants?—Ps. 103 : 20.
Over whom does He rule?—Ps. 103 : 19. Phil. 2 : 10, 11.

2. "And the power."
How much power has He?—Rom. 13 : 1.
How is His power shown? (Let children answer.)
In the creation of the world.
In His care over His creatures.
In the destruction of His enemies.
In the salvation of all that trust Him.

3. "And the glory."
Who are to give glory to God?—Ps. 148 : 1-12.
Notice that *children* are given a very prominent place in the list.
All we do should be for God's glory.—I Cor. 10 : 31.
No chance left for glorifying ourselves.
Who will finally give God glory?—Rev. 5 : 13.

"*Forever.*"
His kingdom, His power, and His glory will endure forever.—Dan. 4 : 3. Rev. 7 : 12.
"*From everlasting to everlasting, thou art God.*"

"AMEN."*

Let all the people say "Amen."—Ps. 106 : 48.

I. *Meaning of "Amen":* "So may it be;" used in

* This lesson may well be divided into two or three, or even more lessons; as, treated in this way, it is very comprehensive.

prayer and worship. Among the Jews, it was used in the Temple service. The people would remain in the Court of the Israelites, while the priests offered the sacrifices in the Temple. Then the Levites would sing a psalm, and at every pause in the music, the trumpets would sound, and the people would bow and worship, saying, "Amen!"—"So may it be!"*

II. Let us select some prayers from the Bible, and see if we can say "Amen" to them.

1. *For Salvation.*
   Lord, save me.—Matt. 14: 30.
   God be merciful to me, a sinner.—Luke 18: 13.
   Create in me a clean heart, O Lord.—Ps. 51: 10.
2. *For work to do for Christ.*
   Lord, what wilt Thou have me to do?—Acts, 9: 6.
3. *For right thoughts, words, and actions.*
   Set a watch, O Lord, before my mouth; keep the door of my lips.—Ps. 141: 3.
   Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer.—Ps. 19: 14.
4. *For the conversion of friends.*
   My heart's desire and prayer for Israel is, that they might be saved.—Rom. 10: 1.
5. *For enemies.*
   Father, forgive them, for they know not what they do.—Luke 23: 34.
6. *That God's will may be done in everything.*

* It would be well to sketch the plan of the Temple, and show the position of the worshipers during Temple service.

7. *For Christ's second coming.*

Even so, come, Lord Jesus.—Rev. 22: 20.

(Are you ready, if He should come now?)

III. If we say "Amen" to these prayers, we shall do all we can to *answer them ourselves.*

NOTE.—The references in these and *all* the lessons are mainly for the Leader's help, suggesting how each topic may be treated. But where the children are old enough to find references readily, they may read or repeat them, whenever it can be done without delay or formality. In a well organized meeting, the verses may often be assigned beforehand, for memorizing or special study. Children cannot too early be taught to use the "Sword of the Spirit, which is the Word of God."

CHAPTER VII.

OUTLINES.

The Little King.

I.

The Birth of an Earthly Prince.

Describe the ceremonies at the birth of a "crown prince." Desire of the king for a successor. Anxiety of the subjects. Birth announced. Bells ring; illuminations, etc. Nobles gathering to the palace. Little baby brought out to them. His robes, jewels, etc. (A little *acting* would not be out of place at this point. Hold out your arms, as if the baby rested on them, and ask the children to look at him—to notice his dress, pearls, and other such things.) Their confessions of allegiance; how they bow the knee. Soldiers to fight for him; subjects to love him.

II.

The Birth of the "Prince of Peace."

Bethlehem. The Mother and Child. Contrast. Make constant reference to the first division, through the second. Very few knew that he was a king. Stable; manger; shepherds; wise men; star. He needs soldiers, subjects. All shall come to His feet some day. "Every

knee shall bow." Who will now acknowledge Him? What His kingdom is "within us." How He won His kingdom—"died for us." How we may become His subjects. "My son, give me thine heart." "Will you crucify your king?" Baby kings often put to death. (Athaliah. II Kings 11: 1. King Richard III.) He must have either a throne or a cross in your heart. Which?—*Rev. David R. Breed.*

Finding.

1. WHAT MAY WE FIND?

   Christ. Those that seek me early shall **find** me.—Prov. 8: 17.

   Life. Whoso **findeth** me **findeth** life.—Prov. 8: 35.

   Rest. Ye shall **find** rest unto your souls.—Matt. 11: 29.

   Grace. **Find** grace to help in time of need.—Heb. 4: 16.

2. WHOM SHOULD WE FIND NEXT?

   Unconverted friends, He first **findeth** his own brother.—John 1: 41.

3. RESULT OF NEGLECTING TO FIND CHRIST.

   Failure. Ye shall seek me, and shall not **find** me. —John 7: 34.

   Disgrace and death. Be sure your sin will **find** you out.—Num. 32: 23.

Envy.

(Draw picture of a poisonous plant on black-board. Name it "Envy." Outline a heart around the plant. Make shoots, extending from the plant outside the heart, into the outward life.)

What is Envy?

How is it like a poison-plant?

Who puts the seed of this poison-plant into the heart?

It fills the heart, leaving no room for the love of God.

It sends branches out into our lives.

What branches grow from the plant, "Envy," in a child's heart?*

Can we kill the plant by cutting off the branches?

Let us have silent prayer, that God will *root out* this plant from our hearts.—*Adapted from "Pansy."*

The Christian Farmer.

THE FARM is—

The world. Matt. 13: 38. Mark 16: 15.

THE WORK is to—

1. *Get the soil ready.*—Prov. 16: 1. John 16: 8, 9.
2. *Sow.*

Who is to sow? The Farmer, and all his "hired help," (the missionaries). Acts 8: 4.

What? Good seed. Matt. 13: 27 l. c. Precious seed.—Ps. 126: 6.

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* Answers may be given by the children, and written on the branches of the plant represented on the board.

When? Morning and evening.—Eccl. 11: 6. To-day.—Matt. 21: 28.

How? Beside all waters.—Is. 32: 20. Bountifully.—II Cor. 9: 6. With tears. Ps. 126: 5, 6.

3. *Cultivate.*—I Cor. 3: 6.

4. *Reap.*—Ps. 126: 6. Is. 55: 10, 11.

THE REWARD.

Dan. 12: 3. II Tim. 4: 8.—*J. C. C.*

The Hand of Faith.

NOTE TO LEADER: Draw the hand upon the black-board, using the hand of one of the children as a model.

Impress the fact that for every act of ours mentioned here, God has promised to do some corresponding thing.

1. **FIND.**
2. **ASK.**
3. **INCLINE.**
4. **TAKE.**
5. **HOLD.**

I. We must *find* our Savior. But He is seeking us. It takes only a little while for a *Seeking Savior* and a *seeking sinner* to find each other.

II. Then *ask* Him to save you. But He has already asked you to let Him save you. (Quote some of the Gospel invitations.)

III. You must *incline* your hearts to His commands. Illustrate by the anxious listener, bending

toward the speaker. But the Savior *inclines* His ear to hear our call.

IV. Then *take* His hand. But the Savior's hand is already reached out to take yours. Illustrate by the difference between throwing a rope to a drowning person, and reaching a hand to him. The rope cannot grasp; it can only *be grasped.*

V. Finally, *hold on* to the Savior's hand, as though it *all* depended on you, but know that the Savior will keep His hold upon you. The child on a slippery walk, although its father holds it safely by the hand, yet clings with all its little might to its father's hand. Contrast the policeman's hold on the little thief. The hold is all on one side.—*A. S. Carman.*

The Book of Life.

Speak of different kinds of books. How, and of what, made. What for? Get out of date—torn—lost—forgotten.

God's book; Book of Life; Book of Remembrance, will always be preserved.

1. If we love and serve Him our names are written in it. If we fear even to displease him—if we love to think of, talk about Him—He writes our names in His book.—Mal. 3 : 16.

2. If our names are in God's book, He thinks about us, talks about us to the angels, and tells them to watch over and look after us.—Ps. 91 : 11.

3. Those whose names are not written in God's book will never see Him.—Rev. 20: 15, and Rev. 21: 27.

4. You can know whether your name is written there, or not.—John 14: 15, and Is. 63: 8.

5. Moses and Paul talked about this book.—Ex. 32: 32, and Phil. 4: 3.

6. Is your name in God's book—are your friends' names there? Ask them; and ask God that none may ever be blotted out.—Rev. 3: 5.—*Mrs. V. J. Kent.*

Finding Rest.

STRANGE DIRECTIONS FOR FINDING REST.

Stand,—
Walk. Jer. 6: 16.
Run,—
Become a servant. Is. 40: 31.
Wear a yoke,—
Bear burdens,—
Learn lessons. Matt. 11: 28-30.
Suffer. II Cor. 12: 7-10.

WHY IT IS THAT WE FIND REST IN DOING THESE THINGS.

God is with us. Exodus 33: 14.
We are laborers together with Him. I Cor. 3: 9.
He strengthens us. Is. 41: 10.
Supports us. Deut. 33: 27.
We may cast our care on Him. I Peter 5: 7.

Conversion.

What is it to be converted?

To love Jesus.*

To be good.

To be a Christian.

To have our sins forgiven.

To be made a child of God.

To come to Jesus.

To turn—be turned—toward God. Lam, 5: 21. Joel 2: 12.

Who has something to do that a child may be converted?

The child.

God.

What must the child do?**

Repent (Be sorry for his sins.)

Decide to forsake sin. *Turn.*

Pray (for forgiveness.)

Believe (what God has said. e. g. I John, 1: 9.)

Be good (explain the proper place of this answer.)

What will God do?

Give the Holy Spirit (to help in all the child's efforts to *turn.*)

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*The first answers are the ones children usually give. A wise Leader will receive whatever honest answers the children give, correcting, explaining, enlarging, and turning everything to the best possible advantage. Let the Leader add to the last answer, the root-meaning of the word, and impress the thought.

**The answers to this question must be carefully chosen from the many the children may give, so as to exclude error, and present the steps in their scriptural order.

Forgive (take away our sins.)
Adopt (make him a child.)

Why should we be converted ?
God commands it.
To be made happy on earth.
To be saved in Heaven.
To help our friends to Christ. Acts 26: 18.

What is the best time to be converted ?
Childhood.
Now.

Have you been converted ?

CHAPTER VIII.

SERMONS FOR CHILDREN.

The Loving Invitation.

Sing.— "Jesus loves even me."

To day we will "have church" as big people do. I will be the Minister, and you will act as nicely as if you were forty or fifty years old. But I have sometimes seen old people fast asleep in church, and as I want you to keep awake, I will ask you to help me preach the sermon.

How many will promise to help me all they can? (Hands) Well there are four things you can do to help me, and I will write them on the blackboard so you will not forget them.

1. **Listen.** (When I speak.)
2. **Look.** (When I write.)
3. **Speak.** (When I ask you to.)
4. **Remember.** (What you learn.)

(Write the four underscored words on blackboard.) Now tell me what you are to do. (Have children repeat the four words several times.)

What do you listen with? (Ears.)
What do you look with? (Eyes.)
What do you speak with? (Tongue.)
What do you remember with? (Mind.)
(Erase all from the board.)

What does the minister do before he begins to preach? (Tells what his text is.) Well I will tell you first what my text is. (Put on the blackboard and have it repeated several times.)

Text, Matthew, chapter 11, verse 28.

My text has only three words in it but they are very loving words from a very loving friend, and we will learn 1. *What* he says. 2. *Who* he is. 3. *To whom* he speaks. 4. *Why* he speaks.

The first word is one of the sweetest ever spoken, and I am sure you can all remember it.

(Write on the blackboard the words, so as gradually to work out diagram as at end of this lesson.)

What He says? Come.

(Illustrate how much more willing we are to do anything if some one helps or goes with us. A child who does not like to go when sent alone, is glad to go if the parent says, "Come." Many eloquent speakers urged others to go to the war without success, but the men who refused to go then were willing to go when some friend said, "Come, let us enter the army.") But before we accept any invitation we want to know *where* we are invited, and so I must put the rest of my text on the board. (Write.) **Where? Unto me.** (See diagram.) But so many voices call, "Come with me," and so many who would lead us astray invite us to go with them, that we want to know *who* it is that calls. (Let the children say whose words these are, and then write.) **Who calls? Jesus.** And if Jesus calls is it safe to follow Him? Yes; we are sure He will never lead us wrong. But we also want to know, *to*

whom He is speaking. If I made a great party for the boys and girls of this town, you would all be glad, but you would feel very badly if you found you were not invited. (Write on the board.) **Who are called?** (As the children answer, write on blackboard—see diagram:)

Children. Sinners. "Whosoever will."

Now tell me *why* we should come to Jesus? (Write on board:)

Why come? He can forgive my sins. He can cleanse my heart.

Yes: we need Him. No other can take our sins away. But *when* should you come? (Write:)

When come? To-day. Now.

It is not safe to wait—it is not best to wait. We cannot be happy, for we cannot be saved, until Jesus forgives our sins.

How many want Him to forgive your sins to-day?

Close with brief prayer.

Sing "Come to the Savior."

When the lesson is finished, the outline on blackboard will be as follows;

Text: Matthew, chapter 11: verse 28.

What?	**Come.**
Where?	**Unto Me.**
Who calls?	**Jesus.**
Who are called?	**Children. Sinners. "Whosoever will."**
Why come?	**He can { forgive / cleanse } MY { sins / heart.**
When come?	**To-Day. Now.**

—*W. B. Jacobs*

The Woman who was bent double.

To day I want to tell you a Bible story; one which you may never have heard about. Did you ever hear *any* Bible story? Yes. (addressing some one whose hand has been raised) What was it about? (Let different children tell of Bible stories they have heard and put names mentioned on B. B. as David, Moses, Daniel, etc..) But this story is not about any of these persons, it is about "a woman who was bent double." Did you ever hear that story? Did you know there was such a story in the Bible? Well, there is and I will read it to you, and I want every one of you to listen and learn all you can about her. (Read Luke 13: 10-17.)

About whom is this lesson? *A woman.*

What did she have? *A spirit of Infirmity.*

Do you know what that means? It means a *weakness.* Could that hurt her? Many people have such things now, and they don't seem troubled about it. Bad habits, such as drinking, swearing, etc., are sometimes called "weaknesses." Do you think they do any harm? Yes, they do, and a boy, or girl, or man, or woman is very foolish who thinks that such weaknesses do no harm.

Let us see how this woman's weakness affected her. How long had she had it? *Eighteen years.* And many a bad habit which we think does not amount to any thing, lasts even longer than eighteen years. How did it affect her? *She was bowed together.*

Yes, she was bent double, and wherever she went people would notice her and either laugh at or pity

her. But why didn't she straighten up, and walk like other people? She was *helpless*. Verse 11, says: *She could not help herself*.

Could her neighbors help her?

No, her best friends could do nothing for her. But tell me how this came upon her? *Satan bound her*. Ah, that explains it all! It was Satan's work, and he was stronger than the woman and stronger than her friends. And that is the trouble with *our* weaknesses; our bad habits. Who teaches boys and girls to steal and swear and lie and drink? Satan. Yes, whenever you see a boy with bad habits you can say "*Satan bound him*." Does Satan like to harm us? Yes, God's word calls him our adversary or enemy, and says he seeks to devour us. (Read 1 Peter 5:8.) Whom does Satan seek? *Every one of us*, Yes he wants to destroy every little boy and girl and I suppose many who are here to day are under Satan's power. Can your friends save you? Can you save yourself? No, we cannot. But our lesson tells us of one who is mightier than Satan. Who is it? Jesus. Yes, Jesus is the friend we need. Now tell me what is said about Jesus? *He saw her*. Yes, those loving eyes of Jesus saw her in her need, and they see us too in our helplessness and sin. How did He feel? *He pitied her*. Yes, Jesus' loving heart was full of pity for her, and it is for us. What did He do? *Called her*. And his voice is calling us to day. What else did He do? *Touched her*. Yes those loving hands were always held out to do good. They touched the Leper; they held the little children; they were nailed to the cross;

and they are held out to day toward us. And what else did He do? *Healed her.* How? *By His power.* And can He do the same for us? Yes, He can. The poor woman was, and I may be, saved by Jesus. And now dear children let me read what the Bible says about every one of us. (Read Rom. 3: 23.) All are bent down by sin, some for a few years, some for many years, and we cannot save ourselves. What shall we do? Let us ask Jesus, who sees and pities and loves us, to heal and save us this day by His mighty power.—*W. B. Jacobs.*

The outline on B. B. should be as follows:

A WOMAN	JESUS
A Spirit of Infirmity 18 Years.	Saw Her.
	Pitied Her.
Bowed Together.	Called Her.
	Touched Her.
Helpless.	Healed Her.
BOUND BY SATAN.	SAVED BY JESUS.

Death.

Luke 8:52. — "She is not dead, but sleepeth."

This was spoken of a little girl twelve years old. Her friends all supposed she was dead. They were right; she was soon to be buried. Jesus came, and, knowing that she was dead, said, in the words of your text, "She is not dead, but sleepeth." What did He mean He wanted to have the friends know that He

thought that they had a wrong idea of death, and wrong feelings in regard to it; and in the sense in which they spoke and thought of death, the little girl was not dead.

Now, I want to say a few words to you about death, for I know that many people have a wrong idea about it, and I am quite sure that Jesus had the right idea; and so long as it is true that half of the graves in the world are children's graves, I am very anxious to have you think and feel as you should concerning death.

It is a blessed thing to go to sleep, when we are tired out and can drop to sleep in an instant. Sometimes we wish we could have more time to play, but when the hour of sleep comes how sweetly it takes us in its arms, and nothing is more beautiful than a sleeping child. And it was only a few days ago that I saw a little child who had been suffering day after day die, and only in a few moments, such a sweet smile came upon her lips, and I could not help saying "How sweetly she sleeps."

The next thing for you to remember is, that those who go to sleep, wake up. When you have been to school six hours, and have helped mother at home, and have played very hard all the spare moments, you begin to find it very hard to hold up your head, and nothing seems bright and pleasant, but in the morning, when the sun looks in at the window, and says, "My little man, or little woman, it is time to get up," how bright the world looks; how strong and happy you feel; how very different from the way in which you felt the night before. So when any of us are put to sleep by

Jesus, we can know that there is a morning coming, and when that has come we shall be so strong, and beautiful, and happy, that the night of our sleep will seem to have been very short. But I hear some little child say, "I do not want to go to sleep in the ground; I do not want to be put in a coffin;" and you need not. Once in a while my little girl says "Papa, I don't want to go to bed up stairs;" she does not want to be alone, so her mother allows her to make her bed upon the lounge in the bright sitting-room. At length she falls asleep; then, when I am through with my studies, I carry her to her bed, and she knows nothing of the dark night nor the lonely room. In the same way no child of you will ever know anything about the grave or coffin, if you have to be buried in them. You will fall asleep at home, and when you wake, if you are Christ's, you awake in a better home.

But another thing: we all grow when we are asleep. The reason why some children do not grow more is because they do not have sleep enough. A few months ago a farmer's boy put a kernel of corn in the ground; you could pinch it between your little fingers, or hold a hundred kernels in your hand, but when the corn slept it grew, and to day it has become a tall stalk, with full ears and long rows of kernels. So if a little child's body is taken to the cemetery and left sleeping, it will not be very long, as God counts time, before it will come forth in heaven a most beautiful body, worthy to live in the beautiful land.

And once again; do you not sometimes dream when you are asleep? What does this mean? That your mind

is awake, waiting for your refreshed body in the morning. So when you put the body to sleep in the grave, it is not the soul sleeping—that has gone to be with Jesus whom it loved, and as you all know that the soul is the most precious thing you have, you should remember, when you put the body away, it is like laying aside the rough soil that holds a jewel until the Master can fashion it and place it in a beautiful casket. All we have to do when death comes is to say, "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep."—*Rev. J. G. Merrill.*

God Thinking About Us.

The Lord thinketh upon me.—Psa. 40 : 17.

I want to tell you, from the Bible, some wonderful things about God's thoughts of us, and our thoughts of Him. The first is what the text tells us, that *God thinks of us*. When Nehemiah was building the wall at Jerusalem, and bad people were watching for a chance to kill him, he prayed, "*Think upon me O God!*" and the Lord did think upon him, and watch over him, so that he was saved from all harm. (Neh. 5 : 19.)

At another time, when Jonah, one of God's ministers, was out on the sea, and a great storm arose that threw the waves all over the vessel, he prayed to God for all in the ship: "Think upon us, that we perish not;" and all were saved, (Jon. 1 : 6.)

It will be a beautiful prayer for many of us to say to-night. "*Think upon me, O my God.*" It is always

pleasant to have kind friends to say that they often think of us, but the best of all, is to read from the Bible, "The Lord thinketh upon me." David thought it was very wonderful, that the God who made all the stars, and takes care of all the worlds, should ever think about him, and so he sang with his beautiful harp: "What is man, that thou art mindful of him and the Son of man that thou regardest him!" (Ps. 8: 4.)

And Job thought it was so strange that God should think of him, that he said, "What is man that thou shouldest set thine heart upon him!" (Job 7: 17.)

In another place in the Bible, God says to us: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil." (Jer. 29: 11.)

Many of God's loving thoughts about us are written in the Bible, so that one who loved God very much used to sing when he was reading it, "How precious are *thy thoughts* unto me, O God!" (Ps. 139: 17.)

But God has a great many more thoughts about us than all He has written down in the Bible, so that David says: "Many, O Lord my God, are thy * * thoughts which are to us-ward, they cannot be reckoned up in order unto Thee, if I would declare and speak of them, they are more than can be numbered." (Ps. 40: 5.)

The sweetest of all God's thoughts toward us is that thought of his heart which we call *love*. One of the most precious things in all the Bible, and so short that the smallest child can remember it is—

"*God is Love.*"

Now, if God first loved us, we ought to love Him, If He thinks loving thoughts of us, we ought not to think wicked thoughts of Him. We say, God is everywhere, but a little boy once said: "There is one place where God is not." "Where?" "He is not in the thoughts of the wicked." (Ps. 10: 4.) If our hearts are full of wicked thoughts, God will not come in to dwell there as His temple. But God will know of our bad thoughts, for the Bible says, "Thou understandest my thought afar off." (Ps. 139: 2; Amos 4: 13.)

When Solomon was about to have the crown put on his head, and be a king, his dying father told him to be good, even down in his heart; because, he said, "The Lord understandeth all the imagination of the thoughts." (1 Chron. 28: 9.)

And you remember how Jesus said to some people who were thinking wicked things about Him, which He could see in their hearts because He was God, "Wherefore think ye evil in your hearts?" (Matt. 9: 4.)

God wants us to give up all our wicked thoughts for loving ones about Him, such as He has about us, and so He says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him," (Isa. 55: 7.)

All who think back loving thoughts of God, to his loving thoughts of us, will have their names written in God's book of His special friends, for it says in the Bible, "A book of remembrance was written before Him, for them that feared the Lord, and that *thought upon His name.*" (Mal. 3: 16.)

As God has written His loving thoughts toward us in the Bible on earth, will we not have loving thoughts of Him written in the Book of Remembrance in Heaven ?—*Rev. W. F. Crafts.*

Naaman.

Read for opening lesson II Kings 5: 1-16.

To day I want to tell you about a great General who lived nearly a thousand years before Jesus came to this world. I will put his name on the board, and read about him, and I want you to notice what is said of him and I will put that on the board. (Write at top of blackboard.) Na-a-man. (Read verse 1, clause by clause, except the last.) What is he called? *Captain of the host.* Yes that means (write on board—see diagram,) *He was General of the Army. A great man. Honorable. Mighty.* His master was the king and it says, *He had the king's favor.* (Write.) We may be sure such a brave man also had *the soldiers' favor* and the *people's favor.* (Write.) And he had *Friends. Riches. Power. Honor. Fine clothes.*

(It is possible by questions to draw out the very answers you want.)

Who would like to be in Naaman's place? (Hands.) Yes it seems as if it would be grand to have all that he had, but I did not read all the verse to you.

(Read last sentence — put on board.)

But, He was a (leave space here) *Leper.* (Describe this terrible loathsome disease, and show that a person

who had it must sooner or later become an outcast from home and friends and society. Now, who would be like Naaman? No, no one would be as he was, not even for all he had. For he was (write before the word Leper, the words) *Poor*, *Miserable*, *Helpless*. His money could not buy health. The king could not cure him. Fine clothing could hide his loathsomeness from others, but not from himself. How much this leprosy is like *Sin*. It was in the blood and could be covered up a long time but at last it must *come out* and it *ends in death*. We may have friends, riches, honor, power, and fine clothing. We may be called great, and be praised of men, but *sin* in our hearts will be our ruin unless it is taken away.

Now I will read the rest of the story and we will see what Naaman did and how he was saved. (Read verses 2—16.) Whom did he hear about? *God's Prophet*. (Write on blackboard—see diagram.) What did he do? *He heard of*. *He came to*. *He obeyed*. *He was healed*. *You*, are like Naaman. *Poor*, *Miserable*, *Helpless*, *Sinners*. Fine clothes cannot cover up your sins. Money cannot buy salvation for you. You cannot save yourself. But there is a Great Physician, a mighty Healer, able and willing to save your soul from sin and death. Like the "Little Maid" in Naaman's house, I have come to tell you about Jesus the great Prophet of God who alone can heal and save you. Tell me, once more, what did Naaman do? (Have them read from blackboard.) *He heard of, He came to, He obeyed God's Prophet. He was Healed.* (Close with prayer.)—*W. B Jacobs*.

NA-A-MAN.

HE WAS General of the Army,
A Great, Honorable, Mighty Man.

HE HAD The King's Favor,
The Soldiers' Love,
The Peoples Praise,
Friends, Riches, Power,
Honor, Fine Clothes,

BUT HE WAS A Poor, Miserable, Wretched LEPER.

HE Heard of / Came to / Obeyed GOD'S PROPHET.

HE WAS HEALED.

Sin, and its Remedy.

Text Keep thy heart with all diligence, for out of it are the issues of life. Pr. 4: 23.

Objects for illustration. A grain of Corrosive Sublimate, and some Iodide of Potassium, its antidote, dissolved separately in half-glasses of clear cold water. Handle with great caution, and do not forget to destroy *all* liquids left after the lesson.

Leader. (Holding up the glass of poisoned water.) "Children, do you see this glass? What is in it?

Answer. "Water."

"How does it look?"

"Clear" "Good to drink."

"How many would drink it?" (Hands up.)

"If I should tell you there's poison in it, and that if you drink it, it will kill you how many of you would believe it?" (Hands up.)

"It *will* kill you? Do you believe it?"

"Yes."

"Why do you believe it?"

"Because you say so." (Example of Faith.)

"This glass with the poison in it represents the heart of an unconverted man or child. No matter how clear and pure it seems, it contains sin, just as this glass contains poison. Shall I tell you how I know? The Bible says so. You believed me when I told you there was poison here in this glass, and I believe God, when He tells me in his book about the wickedness of any heart that does not love Jesus.

Johnny, bring me á glass of pure water from the pitcher. Would you drink this? I would, because I know there's no poison in it. It is pure water. But let me pour a little of this poison in it, would you drink it then? No, indeed, it is poisonous too. Just so an evil heart will poison other hearts. If a boy uses bad words he will teach his companions to use them also.

But what shall I do now with this poisoned water? Leave it standing carelessly about? No, either throw it away or cure it—destroy the poison in it. That is what God must do with an evil, sinful soul. If we won't let Him come and destroy the sin out of our heart, He must destroy us. But look now, I am going to pour into this glass of poison some thing which will destroy it — be its *antidote* — make it harmless. Notice what will happen first." (Leader holds up glasses and pours a few drops of the Potass. Iodide into the poison. Notice blood-red sediment. "Scarlet," (Is. 1 : 18) like sin.)

"What is the first thing the antidote does?"

"Shows that the poison is there."

"And what must the sinful heart be shown the first thing, if it is to be cured?"

"That it is sinful. That there is sin there."

"Do you know what it is that shows that? It is the blessed Holy Spirit, when He comes into the heart. He is the antidote, the destroyer of sin, and the first thing He does is to show us how true the Bible is when it says we are sinners. (Holding up the glass.) Would you drink the water now?

"No, indeed."

"Why not?"

"Because it is not clear."

"There is but one thing that can make this water clear, and destroy all the poison in it, and that is more of the same thing which revealed it in the first place." Leader pours in more of the antidote, and the liquid becomes quite clear. The poison is all destroyed. Illustrate by this how the blessed Spirit destroys sin out of our hearts. Close the lesson with prayer, after explaining and teaching by heart Is. 1 : 18 "Though your sins be as scarlet, they shall be white as snow."—*By Mrs. S. M. I. Henry.*

The Weather.

Job, 38 : 37. — 'Who can stay the bottles of heaven?"

In the Bible lands water was often very scarce, and hence very precious, and whenever it was necessary to save it to use on a long journey, or for any other reason, it was generally kept in bottles. These bottles, so-called,

were made of the skins of animals, especially of the goat, and usually were, when filled, just the shape of the live animal with the head and feet cut off, and when the people wished to empty the skins they laid them on their sides and let the water run out.

It was this custom which led him who spoke the words of the text to ask "Who can keep the water in the bottles of the heavens?" as often in poetry, like our text, such comparisons are made. Now, during some weeks, it seems as though the bottles of heaven had been open nearly all the time, and I am afraid some of you children have grumbled about it, for children do not like rainy weather; and hence I have thought it a good plan to-day to find an answer to the question asked in our text, and then, perhaps, learn that it is not best to complain of the weather

How does rain come? I will tell you one way, for there are many. When the wind blows from the south-east it comes from a warmer country than ours, and is often filled with moisture. As long as the wind is warm it can carry this moisture through the sky, and no one can see it at all; but if, in its journey north, it meets some colder air, and begins to get cold, it cannot hold the moisture as well, and so it forms clouds. Then, after a little, as the air grows still colder, the wind is less able to hold the moisture, the bottles are opened, and down comes the rain.

Now who made the moist wind come from the south? Was it not God? And He made it meet the cold wind, which squeezed the clouds as you would squeeze a wet sponge. So *He* made the rain to fall.

When, therefore, we have stormy weather, we will remember—

First. God makes it rain. He knows when it is needed, and sends it to keep the ground wet enough to make the trees, plants, and flowers grow. So that one who complains of the weather is finding fault with God.

Second. We do not know when it ought to begin or to stop raining. Two years ago if you had watched men digging post holes or cellars, you would have seen that the ground, three or four feet down, was dry as ashes, and if you had gone out into the country you would have learned that the springs were dry, and there was very little water in the wells; and yet there was rain enough to make the corn grow, and the roads were very nice, and we were glad that it rained so little. But because there was no more rain the trees had nothing for their leaves and roots to drink, and so very many of them have died. Then, last year it rained a great deal, and everybody grumbled at the mud, and the clouds, and all the while God was getting the ground ready to give us such a fruitful season this year as we have not had for a long time. And now, if this fall it rains again remember that God knows better than you and I do, how much the trees need to drink, and how much rain it will take to keep the springs full and keep the wells from drying up.

Third. We should remember that, if the rain comes when we are not ready for it, our plans are of very little account. You don't like to put on your rubbers and old clothes to go to school; you wish it would not rain while school keeps. Surely, you would not want it to

rain Saturday, nor all vacation; and your father, if he keeps store, don't want it to rain Saturday, either, for that is the best day for people to come in from the country to trade. Then I come in and I say: "I think it is bad to have it rain Sundays, for there are so many men and women who seem to feel that a Sunday rain is the wettest of all rains, and that it will wash them away if they go out in it." So all the time it can rain and suit everybody is nights, and then, how muddy the roads would be every day; that would displease everybody, and by the time you had everybody suited before the rain should come, it would not come at all.

Suppose there should be a vote taken: the minister votes against Sunday; the wash-woman, Monday; the hay-makers, Tuesday; a picnic, Wednesday; those who want to go to prayer meeting, Thursday; the temperance celebration, Friday, the merchant, Saturday. I rather think, children, that we had better let the rain bottles alone and when God sees fit to have the rain come, feel that He knows best, that it is better to have his great plans carried out than our little ones; and more than all, we should not allow a little mud, or the trouble of drying clothes, or a bad feeling in our hearts, when it is cloudy or stormy, to lead us to find fault with Him who is so kind as to send His rain on the unthankful as well as the thankful.—*Rev. J. G. Merrill.*

CHAPTER IX.

OUTLINES.

Salt.

1. Hold a lump of salt before the children. Ask what it is. Some will say sugar, some salt. Call some one to taste it. No mistaking the taste—*salt.*

2. Call attention to the following facts. (a.) Salt has a taste of its own, not like anything else. (b.) That it makes everything it is mixed with, taste like it. (c.) That it keeps everything it is mixed with from spoiling. (d.) That unless it shows by its taste that it is salt it is good for nothing.

3. *Teach* that true Christians are (a.) Like Christ, the true salt, but unlike other people. (b.) That those whom they go with, grow to be like them. (c.) That they keep the world from being wholly ruined by sin. (d.) That Christians who are not seen to be like Christ are good for nothing in the world.—*By Mary G. Burdette.*

A Little Cake.

Text.—I. Kings, 17: 13.

(Read the story of Elijah and the widow of Zaraphath, I. Kings, 17: 8-16, then close the book, and draw out the leading points from the children.)

What would have resulted if Elijah had been unwilling to be fed by a poor woman?

What if the widow had not obeyed the prophet, but had supplied her own wants first?

God wants "a little cake first" from us.

1. The first of our money.—Prov. 3: 9.
2. The first of each day for studying His word, and thinking about him.—Ps. 5: 3.
3. The first of our lives given to Him.—Eccl. 12: 1.

Result. Rom. 11: 16.

The Vine and the Branches.

BIBLE LESSON.—John 15 1-8.

OBJECT FOR ILLUSTRATION.—A piece of a freshly cut grape-vine with grapes growing from it, and dead branches and briars tied on. Also another branch, living, healthy, but bearing "nothing but leaves."

Teaching Outlines,

1. Jesus is the vine; Christians, the branches; God, the husbandman.
2. The branches are frail.
3. The branches bear the grapes, not the vine.
4. But they get all their life from the vine.
5. The sap from the vine enters the branch at points of connection. (Prayer, Bible-study, etc.)
6. Fruitful branches are purged.*

*Explain why and how a vine dresser prunes his vines. Tell how giving up worldly pleasure, trials, afflictions discipline the Christian to "bring forth more fruit."

7. A wise husbandman never trims the branches too closely. I Cor. 10: 13.
8. Fruitfulness glorifies not the branch, but the husbandman.
9. What is the use of the branch that bears "nothing but leaves?"
10. Who are the briars and the dead branches tied on? (What are you?)
11. What shall be done with them? (verse 6.)

Adapted from Knox P. Taylor

The Candle Sermon.

TEXT: Ye are the light of the world. Matt. 5:14.

Material needed: A stiff paste-board box with holes cut in the bottom for the candles. Set the box on a table upside down, and insert the candles as they are required. Besides this it is necessary to have white and colored candles of various sizes, a large-mouthed bottle, a piece of magnesium wire, a silver dollar, a pair of candle snuffers, some thin tapers, and a moist sponge with which to put out the candles at the close of the exercise.

Ask all the children to repeat your text after you. Jesus said "Ye are the light of the world." Talk a little about physical light, then lead on to mental light, as where the child *sees* a truth; thence go to spiritual light, and say that we will to-day illustrate by these candles the way in which we may be the *spiritual* light of the world.

I. Place a plain white candle in its socket or hole. No light. Why? Because it is not lighted. Light the

candle. Now it burns. We are of no use unless we give light; the light that Christ speaks of when He says, "Ye are the light of the world." That is what Christians are for, to give light to the world.

II. Now exhibit some colored candles. Light them. Call attention to the fact that they give no more light than the plain candles. Does their color or beauty help them. No. For purposes of light giving they are no better than others. Moral: Fine clothes, elegant houses, money, do not take the place of light-giving. If we give no light they are really hindrances. We must beware how we take pride in any such things.

III. Now light the smaller candles, and a taper or two. See, they give light, too. Moral: Let no one say, "I am too little, or too young. If I was like my mother or teacher I would shine, but it is no use, I am too small." Shine as much as you can. That is all God asks of you.

IV. Snuff one little candle carelessly, so that it shall be put out. Moral: Some old-fashioned deacons, and other folks, snub the little lambs and discourage them. But Jesus said, "Let them come!"

V. All this time a *very* large candle—say eighteen inches long—has been standing in a candle-stick at your side, unlighted. So far you have said nothing about it. Now call attention to it. Show that the little burning tapers are of more use than the big unlighted candle. An unlighted candle, however big, is useless. So an unconverted man, however old or learned, is of no use to God, or to his fellow men. He must first give light. "Let your light shine," said Jesus.

VI. Now take a little burning taper, and with it light the big candle. See, the little taper lighted the large candle! Yes, so is it. By God's grace little children can often lead their parents to God.

VII. Take a small lighted candle in your hand and hold a silver dollar in front of it. Can you see the light well? No, it is obscured. Why? Because the dollar is too near it? So let the love of money gather around the Christian's heart and his light grows dim, the Sunday-school languishes, foreign missions die out, church debts are not paid, because the Christian loves his dollar too much. "The love of money is the root of all evil."

VIII. Now take a piece of magnesium wire about three inches long and burn it. It will light up a large room brilliantly, It soon goes out. It is like a flash-light. So some people are *flash-Christians*. They burn very bright in revivals, but six weeks after where are they? Backsliding. The light has gone out. How great that darkness! Better burn less brightly and more steadily.

IX. But what is this? A bottle. Yes, that reminds me of the "black bottle" you see in the rum-shops. Invert it over a small candle, and in half a minute the candle is extinguished. Well, that is just the way with the Christian's light when the bottle gets hold of him. (Temperance anecdotes.)

X. But now I'll turn this deep paper box over one of the candles and make it tight around the bottom so not one gleam of light can shine out. Now we'll all stop and sing "Jesus bids us shine," and afterward we'll see how the little candle that isn't letting its light shine, gets

along. After the song, lift the box. If air tight, the candle has gone out. So with Christians, if they will not let their light shine, they themselves will die out.

XI. As each candle is lighted let it keep on burning.* By this time you will have six or seven burning. Call attention to the fact that all were lighted from the first candle. Does that one lose light in consequence? Well, you need never be afraid to be a light to others lest you should burn less brightly yourself. "There is that scattereth and yet increaseth."

XII. Now ask all the children to repeat the verse, "I am the light of the world." Jesus said this. Did any of these candles light themselves? No. All had to be lighted from outside. So with us, we must first go to Jesus to get light, for He is *the* Light of the world. Only after we have got light from *Him* can we give any light to others. Now, won't some one right here and now, go to Him and ask Him for spiritual light? Close with an earnest appeal, and sing, "The Light of the world is Jesus."—*Arranged by Rev. A. F. Schauffler.*

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† The Two Cups.

Now, my little men and women, what have I in my hands? (Hold up two bottles, precisely alike, one filled

*If one of the candles should burn out while you talk, say, "Yes, candles will burn down and go out, but Christians need not. And when their light seems to be extinguished by death, they are only translated to the skies, where they shall sparkle and glow always. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever." Dan. 12: 3.

† Arranged from a lesson originally given in a children's meeting at Lake Bluff, by Mrs. S. M. I. Henry.

with water, the other with alcohol.) Here, let us write the names upon the black-board. On the right side, "Water," on the left side "Alcohol." You know very well what the first word means. The second is Arabic, the language of the people you have read about in the "Arabian Nights." And the word Alcohol (El Gohul is the right way to spell it) means "*Great Evil Spirit.*" It wasn't enough to call it the evil spirit, but the Arabians, because they had never found any thing else that did so much harm, called it the *great* evil spirit. Now what does "alcohol" mean?

But is it not curious that the bottles look so much alike? Which is which? Can you tell? (Let children guess.) I don't believe you can, for I confess to you I don't know myself. But we can soon find out, that is, if the druggist has been fair about it, for I told him to fill one with pure, harmless, pleasant cold water, and the other with alcohol which has made more people wicked and sick and sad than any thing else upon the face of the earth. Now how can I find out which bottle has the water and which the alcohol? (Let children exert their ingenuity at this point. They will be apt to say some things that you can write upon the black-board under the word "alcohol.")

Suppose I should pour a little from the bottles into two saucers, and offer them to your dog when he is thirsty, which would he drink? The water. Could I coax him to drink the other? No, he wouldn't unless I held him tight and got somebody to hold his jaws open while I poured down the wretched stuff. And it would be just so if, instead of alcohol I had some one of

the other drinks that people sell in saloons and like to drink because of the alcohol that is in them. Name some of these drinks. (Children name "brandy," "whisky," "beer," "wine," "cider," and leader write the words down in smaller letters under the word "alcohol." Different colored crayons could be used to imitate the colors of the drinks. Keep clearly before the children that alcohol is the peculiar ingredient in them all.) But to go back to these little bottles that look so much alike. Suppose I should offer some of the alcohol to a horse or cow, would they drink? No, and yet some people try to make us believe that we need alcoholic drinks to make us strong. But the strongest man can not carry what a horse can, yet from which of these bottles would the horse drink if at all?

Now, let us see what other way I could take to find out which is which. How many of you have a baby brother at home? (Hands up.) Or a sister? Suppose I should pour out a table-spoonful of the water and gently feed it to the baby. Would it hurt him? But suppose I should give it a table-spoonful of alcohol? It would go into fits and probably die. Why? Because God made the water for us to use, but we were not made to drink alcohol, nor anything that has alcohol in it, because it burns us in our stomach and brains. It burns a man's cheek and nose too if he keeps at it long enough. You all know that. The only living creature that would choose to drink the alcohol would be some poor fellow who had got his stomach so crazy that it wanted to be burned, and his brain so crazy that it was willing the burning should take place. The Indians call

drinks that have alcohol in them "fire-water;" because they burn so. But what way can we take to find out? Suppose we drop this white of an egg in water, (Leader breaks an egg in water) will it be changed? See, not at all. But suppose the water was hot? Now we will pour out a little of this alcohol and drop the white of another egg in it. What! is it being cooked? Sure enough! Children, our brains are something like this egg, and alcohol hardens them, if we use it, just in the same way. That's what makes a drunken man stagger so, when he tries to walk, and talk so strangly when he tries to talk. And then if I should pour from each bottle on two lilies just alike, what would happen? One would be fresher and brighter, the other would shrivel up and be spoiled. For one is the water of life, and the other the water of death. (Write these two names on the black-board, under their respective synonyms. Also write down a word or two to stand for each test as you bring it forward.)

But I want to find out which is which right here and now. How can I? "Taste" says somebody. No, I have signed the pledge. I would no more taste than I would take poison. "Smell;" No, that is too disagreeable. I am obliged to do that every time I pass a saloon, or a man who drinks, and that is as often as I can endure. Can you not think of some harmless way? See, I will pour out what is in each bottle into a plate. Now I will soak a piece of paper in each. Now I will light a match, and which of the two papers, will burn; surely not the one wet with water, for water puts out fire, bnt the one wet in alcohol, the fire-water. (Now per-

form the experiment.) Here, *this* is the bottle that had the great evil spirit corked up in it, and *this* had the "pure and sparkling water."

Now let us repeat some of the texts out of God's book in praise of water. (Ps. 147: 7-8. Ps. 9-10 Is. 44-18. Marks 9: 41. Let these texts be repeated by leader and echoed by children. Or, having been asigned before hand, they may now be read or recited by the children designated, the Leader explaining and emphasizing.)

And now we will see what the Bible says about strong drink: Prov. 20: 1—wine deceives. Prov. 29: 16-21—its effect upon the body. Is. 28: 1—its effect upon the mind. I Cor: 6-10—its eternal effect.

Bible Temperance Lesson.

Boys and girls know a great deal about animals. Let us talk to-day about the most fierce and terrible animal that you can think of. What is it called? [The lion will be mentioned. Draw a lion's head, or if you cannot draw, pin one cut from a book or paper, on the board.] The lion you can see but seldom. Now right by the side of this, I will put the head of another kind of animal which you see every day. [Let this be a man's head. The children will exclaim at this. Some do not know that man is an animal. Explain that fact and tell

that he was made in God's image, and was given heart and reason and will. The lion will rouse the greater interest. Children always like to hear about lions. They are big and fierce, and make such a horrible noise. Call out what they know of the habits of the lion, throwing in bits yourself.] But why, you wonder, do I put a man by the side of the lion? The lion loves to kill and destroy. There is no safety but in keeping out of his way. Can it be that there are men who are like him in this? If so, we want to know who they are, that we may keep out of their way.

What book is this? The Bible. Whose word is it? [Print, or write plainly, Jer. 5:6: "A lion out of the forest shall slay them."] Now, it is true that there are man-lions all around, waiting to slay you, and lest you may not know them when you see them, we want to tell you who they are and what they are like. May be you think you are safe; you know that a lion can kill you, but you say you are not afraid of a man. Ah! but they *are* waiting to slay you—you Henry, and you John. You cannot go into the street of some cities, but you come upon their dens. You may have passed some of them to-day. I have, and just out of sight behind those doors are men who are trying to catch and slay you. I will make an entrance to one of these dens. [Make an open door with the screen just inside. The children will know at once that it is a saloon.]

How many of you have seen this kind of a trap? (Show real mouse trap, if possible, with bait of cheese.)

Such a nice, safe-looking little house! Here is a pretty room and something to eat—a free lunch beside! Must just take a few steps to get it! But the mouse thinks there is no danger. He only finds himself in another pleasant room. But he finds too late that the door doesn't open to let him back!

Here is what God says again about such people. Jer. 5:26. "For among my people are found wicked men. They lay wait as he that setteth snares: they set a trap, they catch men." You are not afraid of these lions, for they do not roar: they do not rush out at you and devour you at once. No, but they "set a trap." Here is one of the traps. [Sketch a cigar.] That is a very little trap you may think, but a great many are caught by it. Here

s another [Make a glass of beer]. How many of you have seen such a trap as this? Where may it always be found? Here is an innocent looking little trap [a dice box with dice]. Ah! how many have been caught by it. Now, boys, you know very well that just such traps as these are sure to be set in drinking places. Wouldn't you better look out for the men who "lay wait," who "set a trap," who "catch men," as the Bible says, and who, like the lion out of the forest, make it their business to slay all they can catch? Their dens may look very pleasant and harmless, but they are not so. There ought

to be great piles of bones at the entrance, for they kill men inside. [Tell Æsop's fable about the lion who complained to the fox that he did not visit him when he was sick. The fox excused himself by saying that he came to the door of the den and found so many bones that he did not feel like going farther.]

Boys, don't be deceived; and girls, try and keep everybody away from the nice room in which you see the cigar, the glass of beer and the dice box! They are little traps, leading you into a larger and stronger trap which will surely snap and shut you in! Wicked men are inside. They have set the traps; they catch men, and they love to catch boys, too, for boys grow to be men. Are not these men like lions?—*Miss Martha Van Marter.*

Being Converted.*

Explain what it is to be converted: changed, so that the bad disposition is taken out of us.

1. *Children may be converted.* They all belong to Jesus, and he means to save them all, if he can. He does not mean to let Satan get one of them. He said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus tells all the children in their hearts, to come to Him. A little girl was going to repeat a text in a Sunday-

*This admirable lesson was contributed by Mrs. Willing after the lesson on page 63 was in type. We are happy to present it, as showing the mind of instructors of children, as to the need of *definite Gospel teaching* existing with the young as well as the old.—EDS.

school concert. She became scared and partly forgot it, so she said: "Let all the little children come to me. They'll all come straight along if you don't stop them."

2. *Children must be converted.* They have bad hearts. They cheat in school. They are cross at home. They snarl when they are told to do something that they do not like to do. They strike back. They hate folks that are mean to them. They tell wrong stories.

They are sorry, and try to do better, but they can't. Their mothers feel badly because they are so naughty, but they can't make the poor little hearts good. Nobody can but Jesus. May be they do not do these wicked things, but their hearts are bad, all the same. Illustrate by the story of a little girl of six who was never naughty, yet who was given by the Holy Spirit to see her bad heart, and who could not stop crying about it till Jesus took it and made it new.

3. *How can they be converted?* They must give up trying to make their own hearts right. Illustrate by the story of a little girl who said she did not want to say, "for Jesus' sake" any more when she prayed, because she could "be good her own self." Show how she failed.

They must promise to do all the things Jesus wants them to do.

They must come to him for a new heart. He said, "Come unto me." They must believe He takes them. He said, "Him that cometh unto me I will in no wise cast out." They must believe, "He takes me as I am." He does forgive my sins and gives me a new heart. "Believe on the Lord Jesus Christ and thou shalt be saved."

4. *They must have all the bad taken out of the heart.* After Jesus forgives their sins they find it hard work to do right always. Illustrate by a little Quaker boy, who said, "I know the Lord forgave my sins when the load rolled off in the meeting, but I'm not converted *just right*, yet, for I get mad sometimes when the boys tease me."

Let us all go to Jesus and be converted "*just right.*" *Mrs. J. F. Willing.*

Walking Christians.

Read the story of the lame man healed at Lystra. Acts 14: 10.

Had he only leaped the people might not have believed. Walking a proof of his cure. A Christian's walk, or life, a proof of his conversion.

A Christian should walk for Jesus.

When? Every day.
Where? In the paths Jesus would choose.
How? Step by step.

Some of the steps.

An angry thought crushed.
A kind word spoken.
An unkind act forgiven.
A temptation resisted.

Two reasons why Christians sometimes do not walk.

1. Lame.
2. Too weak.

Lame.—They are crippled by some sin. How can we

be cured? Go to the Great Physician "who forgiveth all thine iniquities, who healeth all thy diseases."

Too weak—Because they have not fed their soul upon God's word.

How can we feed upon it? Learn a verse every day. Think about it: ask God to help us understand it.—*Carrie B. Reynolds.*

CHAPTER X.

OUTLINES.

The Bible-Boy's Crown.

Like ISAAC, Obedient; - - Love, his watchword.
" JOSEPH, Pure; - - Truth, his girdle.
" MOSES, Faithful; - - Faith, his shield.
" SAMUEL, Prayerful; - The Spirit, his Teacher
" DAVID, Courageous; - The Word, his sword.
" SOLOMON, Wise; - The Bible, his guide.
" Daniel, Temperate; - Self-denial, his habit.
GOD, his Father. JESUS, his Saviour.
Heaven, his home. Eternal life, his portion.
A Crown of Victory, his reward.

B. F. Jacobs.

The Whole Armor.

Text.—"Put on the whole armor of God." Eph. 6: 11.

INTRODUCTORY.

Where was the text written? Whom did Paul see most frequently in prison? Roman soldier to whom he was bound. Describe the armor of a Roman soldier.

Use of an armor? Protection.

Name some of the "good fights" which a Christian is to fight. Intemperance everywhere; impatience, ill-temper, selfishness—all kinds of sin striving to enter our own hearts.

How to become God's soldiers? Enlist. Take Jesus for our Captain, and obey. He met sin and died on the cross, that we might conquer sin and temptation by trusting in Him, and following His example.

THE ARMOR.

After enlisting, **put on the whole armor**. The Christian's armor is not of iron, but is stronger than iron.

Its parts are:

The Girdle—Truth. (Saying what is right.) Illustrate by story of some noble, truth-loving child.

Breast-plate—Righteousness. (Doing what is right.)

Shoes—Gospel of Peace. Illustrate by Achilles, who could only be wounded in the heel. Many Christian soldiers wounded in the feet. Lose their souls on "slippery places"—going to balls, saloons, etc.

Helmet—Salvation. Protection for our brains, eyes, tongues, against sinning.

Shield—Faith.

CLOSING THOUGHT.

Take Sword of Spirit also—Word of God. This is not part of an armor, but *a weapon.*

The Mohammedans write texts from their Koran (explain) on their sword blades before they go to war, but our Bible is itself a sword blade, covered all over by the word of the eternal God. Our sword is made up of words without any blade.

"Suppose I were a soldier, and did not know much how to use a sword, it would not be of much use to me, would it?" "No, sir."

"And if we have gilt-edged Bibles with gold clasps, and do not read or use them, they will not help us much, will they?" "No, sir."

"Bibles must be used—thought about, studied, talked of. If a child is tempted to steal, can you think of anything that will help keep it from stealing?" "'Thou shalt not steal.'"

"And suppose you were tempted to tell a lie?" "'Lying lips are an abomination to the Lord.'"

"That is drawing the sword, isn't it? Suppose a boy is tempted to get angry, is there anything in the Bible for him?" "'Take my yoke upon you and learn of me, for I am meek and lowly in heart.'"

"Can you think of anything else?" "'A soft answer turneth away wrath.'"

So let us conquer every temptation by wearing the girdle of Truth, the breast-plate of Righteousness, the shoes of the Gospel, the helmet of Salvation, and the shield of Faith; and by wielding the sword of the Spirit.

Adapted from Rev. W. F. Crafts.

Acrostics.

"Watch."—Mark 14: 38.

W ords.
A ctions.
T houghts.
C ompany.
H earts.

"Love."—Ps. 119: 97.

WE MUST
L earn
O bey
V alue
E mploy
THE WORDS OF JESUS.

The Bible.

What to do.	*What it is.*
B uy one.	B lessed
I nvestigate.	I nheritance
B elieve it.	B ringing
L ove it.	L ife
E mploy it.	E verlasting.

Prof. C. W. Jerome.

The Rebellious City.

I want to tell you about a city. Listen while I describe it, and maybe you can guess its name.

The city had a wall around it, and to take care of the

wall were two keepers, each having five servants; and there were two strong men always ready to help when told to do anything. There were two gates in the wall, and two watch-towers out of which to look when danger was near. There was a cistern, and a wheel turning, and there was a pitcher at the fountain. There was a golden bowl fastened with a silver cord, and there was a mill like two stones moving against each other and grinding all that was put between them. The King who owned that city wanted to come into it, but it was all shut up tight. Then He sent people with trumpets to go about it; their voices came in through the gates of the city, but still it was kept closed. A long, long time the King tried to get in. He could have taken it by force for He had built it in the first place, and it was His own city, but He chose to stay outside till He should be welcomed in.

After awhile the wall began to get very old; the strong men got so old that they could scarcely walk about; the keepers trembled when they tried to do anything, and all the servants were too old to do their duty. Even the watch-towers became so dark that they were no longer of any use. At length, one day the strong men were found dead, and so were the keepers and all the servants. The mill had stopped grinding, the pitcher was broken at the fountain, and the silver cord was loosed. Then the sorrowful King went in and took the city. If He had only been allowed to come in before, He would have made it one of the happiest cities in the world, but without Him it was always full of trouble. Can you tell me the name of the city? Dear ones, it was the *heart of a man who did not love God.* God was the

King who wanted to get in. Ministers and Sunday-school teachers were the people God sent with the trumpets, and the trumpets were the Bibles from which they read God's words.

Let the leader now give carefully the meaning of the symbolism of Eccl. 12: 1–7, in every point. The city is the heart; wall, body; gates, ears; keepers, hands; strong men, legs; mill, teeth; watch-towers, eyes; fountain and cistern, heart; pitcher and wheel, lungs; golden bowl, skull; silver cord, spinal cord; white leaves, gray hair. As far as possible have the children touch the parts of their bodies named. Close by urging them to let the King come in while their keepers, etc., are young. Teach them that by faith in the loving Christ, He, the King of glory, will come in, and bring with Him the only true happiness.—*Mrs. W. F. Crafts.*

First Fruits.

A LESSON ON THE TITHE.

Read Deut. 26: 1–11, for a beautiful explanation of the law of first fruits. If the children are small, give the narrative in simple words of your own.

God's Share.

Teach the children that God has always required His people to give Him a share. Tell the story of the *first two children* (Gen. 4: 3–5), and show how wrong offering was followed by anger, by hatred, by murder.

God claims for His special service a portion of His people, their time, their money.

He receives a share of *His people* when we set apart and support certain ones for His ministry.

We give Him a share of *our time* by keeping the Sabbath.

We give Him a share of *our money* by spending a portion entirely for His cause.

But when we give God *a share* of our time it is because it *all* belongs to Him; and when we set apart *certain ministers* for God's special service it is in order that we *all* may serve Him better. So when we spend *a share* of our money for religious purposes it is a promise that *all* our money shall be rightly used.

What share of our money shall we give?

Abraham and all the children of Israel gave *the tenth* of their increase, or income. Jesus approved this (Luke 11:42); and all Christian people who have given the tenth to the Lord have been greatly blessed and prospered.

When *a part* of God's people give their whole time to God's service, the entire people is prospered more than where all work for themselves.

Where we give *one day* entirely to God's work we can do more in the other six than when we try to use all seven for ourselves.

So when we give *the tenth* of our money to God's special service, He makes the other nine-tenths do more for us than the whole would do.—*A. S. Carman.*

NOTE FOR LEADER.—Simplify the above as may be necessary, and explain *the tenth* by illustrating with pennies for those of the children who have not studied fractions.

The Widow's Son.

Locate on map, and describe the village of Nain. If you can show picture from Bible geography or dictionary, good.

Jesus visited Nain only once (illustrate by visit to your place of some great man) met a funeral, broke it up. Would you like to know how?

It was the only son of a widow, who was dead. Describe the procession, body wrapped in cloth lying on a bier, weeping women, heart-broken mother. Jesus stopped them, said "Young man, I say unto thee, arise!" Tell how the dead arose, and how Jesus gave him to his mother, alive and well. Jesus is the Life-giver. No one ever died in His presence.

There are other dear friends, only sons, dear children, whose bodies are dead now in sad homes waiting to be carried out to burial. Jesus sees that it is not best to raise the bodies of all our friends, for death is the "door to Heaven" to a soul that loves Jesus. But worse than that, there are *dead souls* all around us, "dead in sin." Illustrate—explain. Jesus' great work is to give life to these dead souls. He has given life to some of us, oh, let us tell about him to every one. And if there is one here who has not been made alive and well by Jesus, why not come to Him to-day? He *wants* us to come. One of His saddest complaints was "Ye *will not come* unto me, that ye may have life."

He made the widow's son well.

He will make us well.

He gave him back to his mother.

He will give us back to God, "without spot or blemish."—*Adapted from Mrs. George R. Partridge.*

The Sunday School Scholar's Responsibility.

Five things which the teacher cannot do for the scholar.

Teacher cannot
- Be present and punctual in the scholar's place.
- Learn the lesson.
- Do the giving.
- Do the praying.
- Accept Christ.

So even the children have great responsibility in the Sunday School work.—*Mrs. Caroline M. Harris.*

Lessons from the Magnet.

Read Matt. 11: 28; Matt. 16 24; Mark 10: 14; John 12: 32.

Place on the table before the children a variety of nails and bits of iron. Show how readily a good-sized magnet will *draw* these nails, repeating the word "*draw*" frequently. Then state that the magnet represents Christ in his power to draw all the world to Him. The nails represent mankind, large and small.

To illustrate how sinners may get between Christ and other sinners and keep them from Him, get a few large and very rusty crooked nails. Place them on the table

between the bright nails and the magnet. When the magnet is pressed against the rusty nail it is not drawn, and neither will it allow the nail beyond to be drawn. By and by let them both fall to the floor. During all, represent the rusty sinners as "keeping back." "Let's go fishing instead of to Sunday-school." "What's the use of going to church?"—and so illustrate responsibility. "He that is not for Christ is against Him." Then even a professing Christian may act somewhat the part of the rusty sinner. Careless and lukewarm friends stand in the way of other friends.

To illustrate walking by faith, place a bit of iron under a sheet of paper. Place the magnet over it, and move this about so all can see the iron following.

The need of consecration on the part of those who would be successful workers may be shown by a knife-blade, which at first seems to be powerless to attract, but after being in contact with the magnet, will itself attract. As the nails are picked up one by one by the knife-blade let them be transferred to the magnet.

Notice that a small knife-blade may transfer to the magnet a large bit of iron. A lesson for the very young. *Knox P. Taylor.*

CHAPTER XI.

OUTLINES ON THE BEATITUDES.

I.—BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN.

I. *The Fact.*

"Blessed are the poor in spirit."

1. Who are the poor in spirit?

Those who do not think much about themselves.

Those who are not proud.

2. A command. Rom. 12:3. Phil 2:3.

3. Illustration. Parable of the Pharisee and the Publican. Luke 18:10-14.

II. *The Promise.*

"Theirs is the Kingdom of Heaven."

1. God has given a special promise of his presence to those that are "poor in spirit." Is. 57:15.

2. The Christian already has the Kingdom of Heaven begun in his heart. Matt. 13:31-32.

3. We shall come into *full* possession of the Kingdom of Heaven by-and-by. Matt. 25:34.

II.—BLESSED ARE THEY THAT MOURN, FOR THEY SHALL BE COMFORTED.

I. *The Fact.*

"Blessed are they that mourn."

1. Causes of mourning on earth.
   - (a.) Our own sins.
   - (b.) Others' sins.
   - (c.) Loss of property—health—friends.
   - (d.) Death.

II. *The Promise.*

"They shall be comforted."

1. Comfort comes because we know that
   - (a.) Sorrow and trouble are not always a mark of God's displeasure, (Example, Job.)
   - (b.) But for our discipline, and to show His love. Heb. 12:6.
   - (c.) No loss, sickness, poverty, death—no sin at all in Heaven.
   - (d.) Even here, if we ask, Jesus will take away all our sins.
   - (e.) Even here, in midst of deepest mourning, Jesus is with us to "comfort" us. Matt. 28:20. Is. 66:13.

III.—"BLESSED ARE THE MEEK; FOR THEY SHALL INHERIT THE EARTH."

I. *The Fact.*

"Blessed are the meek."

1. What is meekness?

"Soft answers to rough words."

2. Illustration. The meekest man. Num. 12: 3.

How did he suffer for losing his meekness just once? Num. 20: 1–12.

Our Pattern.—He "who when He was reviled, reviled not again, when He suffered, threatened not."

3. How may we become meek? By learning of Christ. Matt. 11: 29.

If Christ, the Son of the Highest, could be meek and lowly, how much more should we, who are called "worms of the dust."

II. *The Promise.*

"They shall inherit the earth."

In one sense they inherit the earth—joy of health, beauty of flowers, etc.—already, but when Christ comes as King, His people also will be kings and priests and will reign on the earth. Rev. 5: 10.

IV.—"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS FOR THEY SHALL BE FILLED."

I. *The Fact.*

"Blessed are they which do hunger and thirst after righteousness.

1. What is righteousness?

Right-ness—being right.

Let children illustrate by naming actions proceeding from a right heart—from one not right.

2. What is it to hunger and thirst?

Can any one take comfort in anything, think of anything else, when really hungry and thirsty? If hungry and thirsty for righteousness, one will not hunger for any sinful thing. (Let children mention such things.

II. *The Promise.*

"They shall be filled."

1. God satisfies the hunger for food, of every living thing. Ps. 145: 16.
2. He will much more satisfy—"fill"—those who hunger for righteousness. Is. 44: 3. John 7: 37.
3. How? I Cor. 1: 30, and Ezek. 11: 19.

V.—"BLESSED ARE THE MERCIFUL; FOR THEY SHALL OBTAIN MERCY."

I. *The Fact.*

"Blessed are the merciful."

1. God our pattern of mercy. Eph. 4: 32 Ps. 103: 4 Luke 6: 36.
2. Mercy in the heart will show in our actions. I John 3: 17–18.
3. We should show mercy cheerfully: many kind deeds are spoiled by the unpleasant way in which they are done. Rom. 12: 8. l. c. II Cor. 9: 7.

II. *The Promise.*

"They shall obtain mercy."

Example.

Mordecai.

He showed mercy. Esth. 6: 2.

He obtained mercy. Esth. 6: 3–8–9, and 10: 2–3.

2. God will show mercy to the merciful on the final day of reward. Matt. 25: 31–46.
3. Who can give you a heart full of mercy? Ezek. 36: 26.

VI.—"BLESSED ARE THE PURE IN HEART; FOR THEY SHALL SEE GOD."

I. *The Fact.*

"Blessed are the pure in heart."

1. Question. Who are "pure in heart?" Is a murderer, thief, swearer, pure in heart? Is any unconverted man pure in heart? How about the unconverted boys and girls?
2. Answer by illustration.

Cover a bottle of ink or dye with stained paper, to represent a hardened sinner. Another with white paper, to represent an unconverted boy or girl.

The outward appearance is different in the two cases, but there is impurity within in both cases. No sprinking, pouring, immersing or washing of the outside can cleanse.

Label one of the bottles "Pure Water;" that does not change the contents. Neither does public profession, or a moral life make a person a Christian. The impurity will remain until the bottle is emptied and washed out. So our hearts are full of wickedness until Christ has cleansed them.

3. How may people know what kind of hearts we have?

(a.) By our faces. Acts 6: 15.

(b.) By our words. Matt. 12: 34.

(c.) By the company we keep. Prov. 13: 20. Ps. 1: 1–3

(d.) By our actions. Matt. 7: 20.

II. *The Promise.*

They shall see God.

1. Earthly kings let none see them but the beautiful, rich, or great. But God requires only a pure heart. I Sam. 16: 7 l. c.

2. If we love Him we shall want to see Him. Is 25: 9.

3. We shall not see Him on earth with our natural eyes (I Tim. 6. 16), but the Holy Spirit will reveal the things of God to our spirits. John 16: 14, 15.

4. We may see God in our own hearts purifying (I John 1: 9), transforming (II Cor. 3: 18), keeping (Jude 24.)

VII.—"BLESSED ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."

I. *The Fact.*

"Blessed are the peace-makers."

1. Who is a peace-maker? (Give illustrations.)

2. Who is the great Peace-maker? II Cor. 5: 18-19.

3. How may a child gain the blessedness of a peace-maker? By trying to check quarrels among children, or

others, and by trying to bring others to be at peace with God. II Cor. 5: 20.

4. Can one not himself at peace with God do this last work? Matt. 15: 14.

5. Does anything hinder you from trying to be such a peacemaker?

II. *The Promise.*

"They shall be called the children of God."

1. The great honor of being called "children of God." (Illustration, child of a king, or the President.)

2. Who will call them such?

(a.) Men. "He's a real Christian!"

(b.) God. II Cor. 6: 18.

3. Why will God call them "children?"

(a.) Because they are children of God. See I John 3: 1, Revised Version. "And we are!"

(b.) Because, like an earthly parent, He delights to call them "children." Father says, "My own little girl!" 'My dear son."

CHAPTER XII.

OUTLINES.

A Robe of Righteousness.

TEXT Is. 61. 10.

1. A white robe. Rev. 7:9.
2. A complete covering. Is. 61:10.
3. It will never wear out. Illustration, Deut. 8:4.
4. The most costly of all garments, although a free gift to us. II Cor. 5:21.
5. Without it none can enter Heaven. Rev. 22:14. r. v.
6. If one should enter without it, Heaven would be no place for Him. Matt. 22:11-12.
7. This garment is given to all who truly mourn for sin. Is. 61.: 3.
8. Our own works of righteousness, done *in order to be saved*, of no avail. Is. 64:6. Our good works must be done for Christ *because he has saved us*. Phil. 1:11.
9. This garment must be kept white. Eccl. 9:8. James 1:27.
10. We may have Christ's help in keeping it free from stains. Jude. 24.

Sowing and Reaping.

I.—SOWING.

1. Sowing always precedes reaping.
2. We are sowing all the time;—thoughts, words, and actions.
3. Two ways of sowing:
   To please ourselves—
   To please God. Gal. 6:8.
3. Different kinds of seed often resemble each other.
4. Sometimes the difference is not shown until the reaping; but the difference is there all the time. Matt. 13:24-30.
5. Weeds do not need cultivating, they grow of themselves, and often choke the good seed.
6. Why should we sow good seed *always* and *everywhere?* Eccl. 11:6. Is. 32:20 f. c.
7. If we belong to Christ, he will give us good seed to sow. II Cor. 9:10. r. v.
8. If we do not belong to Christ, we cannot sow good seed.
9. Let us take care of the sowing, and God will see to the reaping.

II.—REAPING. *

1. The fruit reaped always corresponds to the seed sown. Gal. 6:7.

* This may be a separate lesson.

2. The amount reaped is greater than the amount sown. Hos. 8:7. f. c.

The whirlwind differs from the soft summer breeze in *amount*, not in *kind*.

"Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

3. It is often a long time between sowing and reaping. Eccl. 8:11. James 5:7.

4. Reaping time sure to come at last. Gal. 6:7. Ps. 126:6.

5. Are you sowing what you wish to reap?—*Adapted from "Bible Notes."*

Water.

I. Let the children guess the subject.

II. Ask what it is used for? They answer, drinking, washing, making things grow, running water-mills and steam-engines, sailing, baptism, etc.

III. Take up a glass of water.

Ask:

1. Does anybody dislike water?
2. Can you get along without it?
3. Do you have to pay for it?

(Next offer a drink to several. Some will refuse.)

4. Did those who drank have to furnish the water, pump it, bring it, pour it out, or even ask for it?

Then it is

1. **G**ood.
2. **I**ndispensable. (Explain.)
3. **F**ree.
4. **T**o be had by just accepting it.

IV. Let the children spell the word *Gift* from the initial letters; then impress the lesson that water is a gift from God.

V. THE WATER OF LIFE. Show that the same things are true of it, and in greater measure. Use texts Is. 55: 1, Rev. 22: 17, etc.

Many are refusing the water of life.

The Master is Come, and Calleth for Thee.

Tell the story of Mary and Martha. John 11:1-45.

1. How did those sisters first become acquainted with Jesus? Luke 10: 38-42.
2. Jesus loved them. John 11: 5.
3. They had been kind to Him, and now He comes to help them in trouble.
4. He comes to do for them, that which they want most of all.
5. Martha brings His message to Mary and to you.

   "The Master is come" { to Bethany. / to this meeting.

   And calleth for *Thee*.
6. He calls gently.
7. Mary arose quickly to go to Him. Will you do the same?

"If I come to Jesus, He will make me glad;
He will give me pleasure, when my heart is sad.
If I come to Jesus, happy I shall be;
He is gently calling little ones like me."

The Promises.*

How Many?

There are thirty thousand promises in the Bible; eighty-two for each day in the year.

What Kind?

Exceeding great and precious. II Peter 1 : 4.
Sure. I Kings 8 : 56
Conditional,
"Those that seek me early, shall find me."
"If we suffer with Him, we shall also reign with Him." Etc., etc.

To Whom?

Acts 2 : 39. Rev. 22 : 17. "Whosoever will."
Have you made God a promise?
Will you not make one now?

The Judgment.

Who will be Judge at the great trial? II Tim. 4 : 1.

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* Have the subject previously announced, and each child prepared to repeat a promise from the Bible.

Who will be judged? Rev. 20: 12–13.
Who will be the officers? Matt. 13: 49.
What will be the capital offence? John 5: 40.
What will be the decision of the judge? Matt. 25: 35–41.
Will there be any chance of having that sentence reversed? Eccl. 11: 3. l. c.

Loaves and Fishes.

John 6: 5–14.

1. It was a small offering.
2. It was brought by a little lad.
3. He was not ashamed to offer it.
4. It was all he had.
5. He did not wait until he had more: thousands might have starved if he had.
6. What he had was put to the best use.
7. *Without* Christ's blessing it was scarcely enough for one. *With* Christ's blessing enough to feed five thousand.
8. Jesus might have worked the miracle without the lad's help, but it was not His way.

Question. Did the lad himself fail to receive all he needed?

Christ waiteth for *our* barley loaves.—*Rev. E. D. Rundell.*

* NOTE.—This is the only miracle mentioned in all four gospels.

Charcoal.

Text.—"Prepared unto every good work."—II Tim. 2: 21.

Let the teacher procure, if possible, a bit of charcoal which has been used in an electric lamp. If not obtainable, show a common bit, explaining the difference.

1. It is only charcoal
2. It has helped to light a great city.
3. But not by its own light. (Teacher explain flow of electric current.)
4. It had to be specially prepared, ground to powder—mixed and molded—fitted for its work.
5. God's children have to be specially fitted for their work.
6. Then the electric current of God's love, flowing through them will make them shine.
   (Illustrations. Moses. David. Paul.)
7. The charcoal lasts only a night.
8. Our time to shine here is short, let us shine while we may.
9. God can make diamonds out of charcoal. (Explain.)
10. They shall be mine, saith the Lord, when I make up my jewels.—*Rev. E. D. Rundell.*

CHAPTER XIII.

OUTLINES.

The First Missionaries.

Let the foundation of this lesson be some part of the journeying of Paul and Barnabas—the two first missionaries—for instance, through Iconium and Lystra. Acts 14: 1–20. Enclose in a large square three little squares in different colors, to represent Iconium, Derbe and Lystra. Tell what the missionaries did at Iconium. Draw out, incidentally, that the people there were divided; "part held with the Jews, and part with the apostles," and if you can do so without diverting the attention too much from the missionary thought of the lesson, make a moment's practical application by drawing a white line through the little square representing the city, and proceeding something as follows: "Do you know, I think that this is the way it is among children—and right in this class. There is a line drawn here. Part of my class love and obey Jesus and part do not. We can not see the line, but God can. Sometimes we can tell by the way children act which side of the line they are on, but God does not have to wait for their acts."

Tell how the missionaries staid a "long time there," but finally fled to Lystra and Derbe. Draw a journey

line from place to place as you talk. Pause at Lystra and describe the healing of the lame man. Make a crooked mark for him, and straighten it as you speak of his cure. Now tell of the excitement—the crowd in the streets, the bringing of oxen, and the attempted sacrifice; and tell how the two men, while bravely and humbly hastening to prevent the sacrifice, seized the chance to preach about the one God, and His goodness to the children of men.

Now turn to the missionary work going on in these days. Your opportunity here will be measured by what you have been doing to familiarize your children with missionary work in the months past. How familiar are they with mission stations? To what special missions have they contributed of late? Can you select three or four, outline their location and imagine a ship with all the children on board going out to call on them? A few wavy dashes with blue crayon will sufficiently represent water, and any sort of a white mark will stand for the ship. Can you have certain distinctly defined facts about each station, for the class to learn during their call? What news can the children carry them? That they are praying daily for the missionaries by name? That they remember the little heathen boy or girl who lives at this station? You see, teachers, the possibilities of such a lesson provided you have former teaching to fall back upon. If you have not it would be well to select one field. Outline it, take the children to visit it, learn the name of *one* missionary and the needs of the people, and so interest the children to labor and pray for at least one missionary station.—*By Mrs. G. R. Alden.* (*Pansy*)

Bible Missionary Lesson.

The leader, a few days before this lesson is to be taught, should assign the texts mentioned to the children, and ask them to come prepared to recite them. A postal card, or better still, a genuine letter, containing the text and request, will not only stimulate interest and study, but insure attendance on the meeting. Let the texts be numbered, that there be no delay or confusion in answers. Then, as each verse is given, let leader talk freely with the children about it—explaining, illustrating, emphasizing. The leader should call out the texts by questions something as follows:

Question.—What did the Lord Jesus say about giving?

(No. 1 recites.) It is more blessed to give than receive. Acts 20: 35.

Q. What kind of a giver does God love?

No. 2. God loveth a cheerful giver. II Cor. 9: 7.

Q. How have we received, and how should we give?

No. 3. Freely ye have received, freely give. Matt. 10: 8.

Q. How much should we give?

No. 4. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee. Deut. 16: 17.

Q. What is the least that we should give?

No. 5. Of all that thou shall give me, I will surely give the tenth unto Thee. Gen. 28: 22. (See p. 105.)

Q. How are our gifts accepted?

No. 6. If there be first a willing mind it is accepted

according to that a man hath, and not according to that he hath not. II Cor. 8: 12.

Q. How should we honor the Lord?

No. 7. Honor the Lord with thy substance, and with the first fruits of all thine increase. Prov. 3: 9.

Q. What promise does God make to such?

No. 8. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3: 10.

Q. What is said of him that pities the poor?

No. 9. He that hath pity upon the poor *lendeth* unto the Lord, and that which he hath given will He pay him again. Prov. 19: 17.

Q. How shall we give?

No. 10. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver. II Cor. 9: 7.

Q. From whom doth God accept offerings?

No. 11. Of every man that giveth it willingly, with his heart, ye shall take my offering. Ex. 25: 2.

Q. How often should we give?

No. 12. Upon the first day of the week let every one of you lay by him in store, as God has prospered him. I Cor. 16: 2.

Q. What promise is given to those who consider the poor?

13. Blessed is he that considereth the poor; the Lord will deliver *him* in time of trouble. Psalm 41: 1.

Q. What measure shall be given to those who give liberally?

14. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running

over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. Luke 6: 38.

Q. What does Isaiah say of liberal people?

No. 15. The liberal deviseth liberal things, and by liberal things shall he stand. Isaiah 32: 8.

Q. What command does God give about the poor?

No. 16. Thou shalt open thy hand wide unto thy thy brother, to thy poor, and to thy needy in thy land. Deut. 15: 11.

Q. How should we treat those who ask for favors?

No. 17. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Matt. 5: 42.

Q. What about the first fruits?

No. 18. The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God. Ex. 23: 19.

Q. Give another promise about liberal souls.

No. 19. The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. 11: 25.

Q. What is God's greatest gift to man?

No. 20. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. John 3: 16.

Q. Did we deserve this?

No. 21. While we were yet sinners Christ died for us. Rom. 5: 8.

Q. What should we say for this?

No. 22. Thanks be unto God for His unspeakable gift. II Cor. 9: 15.—*Mrs. Alice W. Knox.*

Missionaries.

1. What is meant by "Missionary?"
   Who is a Home Missionary?
   A Foreign Missionary?
2. Who was the first Missionary? (John 3: 17.) Who sent him? John 5: 36. Why? John 3: 17. From what kind of a home? John 6: 38.
3. Who were the first Foreign Missionaries after Christ ascended? Acts 13: 2.
   To what countries did Paul go? (Locate on blackboard map or other map.)
   Who sent Paul and Barnabas? Acts 13: 4. What did they do on their journeys? Acts 13: 5; Acts 14: 1, 3, 7, 21, etc.; I Cor. 2: 2.
   What book of the Bible tells of the travels and labors of Paul and Peter and the other early missionaries?
   Do you think Paul was ever sorry that he became a missionary? Gal. 6: 9. II Tim. 4: 6–8.
4. What were the general directions that Jesus left about Missionary work? Matt. 28: 18–20. What about Home Missions? Matt. 10: 1–5–6; Acts 1: 8. What about Foreign Missions? Matt. 13 38. Acts 1: 8.
5. Is there still need of Missionaries in the world? Answer, if possible, by showing children a map of the whole earth with the unevangelized portions darkened. It is estimated that seven hundred millions of people never heard of Jesus; two hundred mill-

ions in Africa alone; and "a million a month in China are dying without a God."

6. What can we do?

Give prayer, money, and, perhaps, ourselves.—*Mrs. Annie Downie, Nellore, India.*

Idols.*

Text: "Little Children keep yourselves from idols." I John 5: 21.

(Read in concert Ps. 115: 4–8.)

What are idols?

How are they worshiped?

What is the effect on the worshipers?

Do any besides heathen worship idols?

What kind?

I ntemperance. Phil. 4: 5.
D eceitfulness of riches. Matt. 13: 22.
O ld habits and besetting sins. Heb. 12: 1.
L ove of the world and its pleasures. I John 2: 15. II Tim. 3: 4 (last clause).
S elf. II Tim. 3: 2 (first clause).

Am I serving idols?

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee."

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*It would be interesting to have a heathen idol, or a picture of one, to show the children. Or this subject, developed in a different way, would make an excellent missionary lesson.

Consider the Lilies.

Matt. 6 28-33.

1. Exhibit a lily, or other flower. Let it be as bright and pretty as possible. A plant in bloom would be better than a single blossom, as showing how flowers grow.

2. Ask the children to watch carefully as you examine it. Show them how wonderfully it is made: how perfect and beautiful in every part, not one little thing forgotten.

3. *Ask*, (a) who made it? (b) whether or not God cares for the flowers He makes? (c) what God has made that is worth more than flowers? (d) what, of all the things God has made, He cares most for?

4. *Teach* that the flowers should lead us to trust God. If he thinks of them, how sure we should feel that He will never forget us, in whom He has put a spirit that can praise Him, and that can never die.—*Mary G. Bardette.*

Wheat and Chaff.

1. If possible secure several heads of wheat, from one of which remove the kernels. (If the heads cannot be obtained take some wheat, and show by a picture how it grows, modifying the lesson to suit the circumstances.)

2. Ask (a.) How many heads of wheat you have? (b.) If it is all good wheat.

3. Examine (a) one head showing the full ripe kernels; (b.) another showing that there is no grain, only husks.

4. Beat the heads so that the grain falls out. Lay the grain in one place, the chaff in another.

5. Ask which is good? Gather up the good and place it carefully in a box.

6. Ask what the chaff is good for? Throw it away —into the fire, if there is one near.

7. *Teach* that God will thus separate the good from the bad. The good He will save in heaven—the wicked He will cast away.

(If wheat cannot be obtained, substitute any seeds enclosed in husks.)—*Mary G. Burdette.*

The Christian—A Tree.

1. Planted.
   Where? Ps. 1: 3. Luke 13: 6.
   By whom? For what purpose? } Isa. 61: 3. I Cor. 10: 31.
2. Conditions of healthy growth.
   Light from the "Sun of Righteousness." Ps. 4: 6: 27: 1; 36: 9 90. 8. Mal 4: 2; John 1 · 9; 8: 12; I John 1: 5–7.
   Pure Atmosphere. Ps. 1. 1, I Cor. 5: 11; II Cor. 6: 17; Heb. 10: 25; 12: 1.
   Proper Nourishment. John 6: 63-68; Acts 17: 11; I Peter 2: 2.

Companionship and shelter of other trees. Eph. 6: 2; Heb. 12: 1; James 5: 16.

Pruning and purging. John 15: 2, Heb. 10: 11. 12: 6–7.

3. Is known by its fruits. Matt. 7. 16–20.
4. Cannot bring forth evil fruit. Matt. 7: 17–18.
5. Fruit depends on "inner" life. Luke 13: 6–9; Eph. 3: 17; Col. 2: 7.
6. Fruitless trees are hewn down. Matt. 3: 10; 7: 19.

F. C. C.

The Telephone.

Its use.—To enable people a long distance apart, to speak with each other as if they were in the same room.

New invention—First used (show picture or describe) A. D. 1876. The *Heavenly Telephone* not new. Used 4000 B C.

I We speak to God by prayer.

1. The sound is heard at the same instant. Is. 65: 24.

2. We do not need to "ring the bell" to call God's attention. Ps. 34: 15.

3. We can speak directly to Him without any "central office," (Priest, Holy Virgin, etc.)

4. This telephone never gets out of order at God's end.

II. God speaks to us through our conscience, by His word and His spirit.

1 We sometimes need to stop our ears to the noise

of the outside world in order to hear the still small voice within.

2. God often has to "ring the bell" to call our attention. Sometimes He has to send great trouble or sorrow, before we will listen.

3. Our end of the telephone often gets out of order. "Conscience seared with a hot iron." I Tim. 4 : 2.

4. Great need of keeping our consciences pure and sensitive.

III. Let us use this telephone to-day.

1. What does God say to you? To give yourself to him; to live a better Christian life. to overcome bad habits, etc.

2. What do you want to ask him for most of all? Let each one give an answer; then have all kneel down, and each one pray for just the one thing he desires.—*N. M. C.*

Prohibition.*

1. Explain what "Prohibition" means as applied to intoxicating liquors.
2. Answer the question, "Why do people want a law that will prevent the making or selling of intoxicating liquors?"
   (a.) God says it is not good for people to drink such things. Is. 5 : 11. Prov. 23 : 29-32.

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*We take pleasure in referring to Mrs. Foster's exellent book, "Constitutional Amendment Manual," in connection with this subject and the lesson. Published by National Temperance Society and Publication House, 58 Reade St., New York

(b.) We know by observation that it is not good for *families*, that one should drink. (Leader picture the evils and sorrows of drunkard's home. Mother in sorrow. Children in want and shame.)

(c.) Also that it is not good for the *individual*. (Leader tell the story all too common, of a good, rich, kind man, made bad, poor, cruel, by strong drink.)

3. A happy country is one where all the people are educated and well, in body and mind and spirit. Alcohol affects

(a.) Body. Illustrate by any sickness caused by alcohol. "Heart disease," etc.

(b.) Mind. Tell about delirium tremens. Illustrate by showing how the white of an egg (something like substance of brain) is hardened in a moment by alcohol Break the white of an egg into alcohol before class.

(c.) The soul. God says no drunkard shall inherit the kingdom of God. I Cor. 6 : 10.

4. Who make up the country? The families and people. Then a law that is good for the family, and the individual, ought to be the law of the country.

5. Moreover the law of a Nation ought to be like God's law. Ps. 144 : 15.

6. Why does not every one want such a law? Some do not know, some do not care, some are willing

God's law should be broken and souls ruined if they can make money.

7. If *all* little children should know and keep God's laws, in a little while all the world would be good and happy, and "God's Kingdom would come," as we pray.—*Mrs. J. E. Foster.*

A Ladder to Ruin.

Prof. C. W. Jerome.

CHAPTER XIV.

OUTLINES.

Fight the Good Fight.

Introductory.—Describe circumstances of a war; the armies, captains, camps, battles, etc.

Heads of the Sermon.

1. There's a fight going on, here and now. (Illustrate.)
2. We are all in it. (The "good" fight, or a bad one.)
3. There are two sets of recruiting places. (Saloons, sometimes street corners, outsides of churches, etc.; and churches, Sunday-schools, etc.)
4. Books of instruction. (Bad books; Bible.)
5. If we are fighting on the right side our Captain is always near us.
6. God's soldiers are all sure of victory here, and promotion, by and by
7. Who wants to enlist?

Mrs. Emily Huntington Miller.

A Temperance Lesson.

My little people, I want each of you to be still as a mouse. I am going to tell you about two men; one was

good and the other bad. You have often heard about them both, but I will not tell their names. That, you may do. When I am done I am going to see if you have guessed their names, for you know them as well as I do.

Well, in the first place, there was once a man so tall he could not have walked in at that high door yonder. It says in a book about him that "his height was six cubits and a span." This man wore a queer brass hat on his head. I don't see how he could, for it must have been very heavy; but then it shone brightly in the sun, and looked very handsome, and it kept him from being hit in the head when he went out to fight—for he was a great soldier. He had a curious coat, not a bit like any you have seen, but made of brass—buttons and all; and he had brass leggings fastened around his knees. In his hand he carried a big, long spear. The book says it was eighteen feet long. So, if three of the tallest men you know stood one above another, they would only be as high as this great, bad fighter's sword was long. Of course he was very strong, or he would have been bent down to the ground by all these heavy things.

Besides all these, he had a man—not tall like a tree, as he was, but about as tall as an ordinary man—who went on ahead of him with a shield, like a big tea-tray, which he held up to prevent any arrows striking his master. (They did not have guns and bullets in those days, but fought with spears, and bows and arrows.)

Now, there was an army over on this side (the right hand) made up of good men, and they were going to fight another army over here (the left hand) made up of bad men; and this great, strange fighter I have told you

about, belonged to the army of bad men. And one morning he came out in front of the armies and said:

"Why should all these men fight with each other? Let those on the right side choose a man, and he and I will fight, and if he can beat me, then all of us men over here will be servants of you men over there!" But the whole army of good men was afraid of the big man, and no one of them dared to go out against him. They were real cowards I think.

But while they were wondering what to do, a "ruddy"* boy from the country came to see his three big brothers who were soldiers on the right side. His father had sent him to see how they were getting along, and he had brought them from the farm some nice, fresh bread and a lot of popped corn, besides rich, fine cheeses as a present to their captain. Well, of course they told their young brother all about this tall, bad man that nobody dared to fight, and he saw how sorry everybody felt, and how puzzled they all were. He was a very bright, wide-awake boy, and what do you think he said? "Who is this big, bad man that dares to speak in this way to the army of the living God? I am not afraid of him, and I will go out against him all alone."

You may be sure the big brothers did not like this, for it was a pretty strong hint to them that they were a pack of cowards. So they answered him this way:

"Who are you? Nothing but a boy. What can you do? Go back and take care of those few sheep you left behind you on the farm!" But he did not get vexed or discouraged. He did not mind their words a bit, but

*I Sam 16. 12.

went right to the king and told him that he was not afraid to fight the tall man. When the king answered that he thought he was too young, the boy told him how he had killed a lion and a bear that was trying to eat up a lamb out of a flock that was under his care; and he persuaded (coaxed) the king to let him try, "For," he said, "the Lord that delivered me out of the paw of the lion and the paw of the bear, can surely save me out of the hand of this great, bragging soldier."

So the king finally said he might go, and offered him his own sword, and a hat and coat of brass, such as the tall man wore. But the boy thanked him, and said he would rather not wear them for they did not fit. So he went off by himself to a brook near by, and picked out five smooth, round stones, put them in his pocket, and holding his sling tightly in his hand, he walked quietly toward the tall man who had dared anybody to fight against him. Down they came, toward the brave boy, the ugly giant, and his servant carrying the big brass tea-tray that they call a shield. And the giant looked at the boy as if he did not think him worth speaking to, and much less worth striking with his great sword. He growled like a great lion, and this is what he said:

"Come unto me and I will give thy flesh unto the fowls of the air and unto the beasts of the field!" But the boy looked away up into his cross face and answered:

"Thou comest to me with a sword and with a spear and with a shield, but I am come to thee in the name of the Lord God."

Then the giant rushed toward the boy, and the boy ran to meet him, and put a stone in the sling and threw

it with all his might and hit the giant. Where did he hit him, boys? Put up your finger against the place where he hit and killed the old giant. That's right; the stone went right through his forehead. Now, what was the giant's name, girls? **Goliath.** I knew you could tell. And now, all together, tell me this brave boy's name? Right, it was **David.**

Now, did you know that old Goliath is not dead? You go home and tell your father I said the old giant is living in this very town. Have not you seen pictures of him, sitting astride a beer barrel, over the door of a saloon? I have. They say his name is Gambrinus, bnt I say it's old King Alcohol. What is his name? Did you ever see a drunkard? Hold up your hands, all who ever did. What are the drinks that make folks drunk? Let's see how many we can count up on our fingers. Now, all these have old King Alcohol in them, and that's what makes men who drink them "crazy on purpose," as I once heard a boy call it. Old Goliath—I mean King Alcohol—thinks he is very strong, and boasts that nobody can conquer him, but I'll tell you what I believe: If we can get all the brave little Davids who are here to-day, and all the little Davids in the world, to go out against him, they can kill him with stones. I want each of you to carry five stones, just as the boy in the Bible did, and I want you to go as he did, in the name of the living God. Here, look at my fingers while I name these stones, so you can not forget them: On my thumb I put for the first stone, this promise: *

* [The signing of the pledge, or the taking of any vow, is a very solemn thing, and the cases are very exceptional indeed where children should be asked

1. I will not drink anything that makes men drunk.
2. I will not smoke tobacco.
3. I will not chew tobacco.
4. I will not swear.
5. I will try to persuade other people not to do any of these things.

Now, all together, what is the first? The second? Third? etc. Perhaps your big brothers will tell you that you are not strong enough to fight old King Alcohol, but don't you listen to them. They have not fought very bravely themselves. Wait till they see you try the five stones on him. I put in tobacco because that so often leads to strong drink. If any one ever asks you to take a drink or a smoke, just bring out one of your pebbles, "I will not drink," or "I will not smoke," and sling it straight at him; and bye-and-bye, when we get all our young Davids to throwing these stones, we shall see old Goliath-Alcohol fall down dead some day, right here in America, where he has so long defied the armies of the living God.

Leader may close with an experiment: Pour some water into a glass; taste it; call it good. Dip a lighted match into it: it is extinguished. Try the same with tea, coffee, lemonade, if convenient. Now pour from a disreputable looking black bottle a teaspoonful of alcohol (with a sprinkle of salt or camphor in it to give color to the flame) into the foot of an upturned goblet or glass.

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to take or sign any pledge, except after days or weeks of serious thought and prayer, and after the leader is certain that the matter has been considered at the homes of all the children. We take it for granted that the gifted author would not actually present the pledge in a *miscellaneous* children's meeting, unless it be that they may take it home with them for deliberate consideration and action.—EDS.]

Complain of its smell—"don't dare to taste it." Try the lighted match, and it burns up with a wicked, red flame. Leader may add the familiar egg illustration, see page 135 if thought best.—*Frances E. Willard.*

Prayer.*

1. What is prayer?
   - Talking to God. Ex. 33: 11.
   - Telling Jesus. Matt. 14: 12.
   - Speaking in the heart. II Sam. 1: 13.
2. How to pray?
   - With all the heart. Jer. 29: 12, 13.
   - In the name of Jesus. John 14: 13.
   - According to God's will. I John 5: 14.
   - Earnestly. James 5: 17. Boldly. Heb. 4: 16.
   - Unhurriedly. Matt. 6: 6. Luke 6: 12.
   - In faith. James 1: 6.
   - Depending upon the help of the Holy Spirit. Jude 20. Rom. 8: 26.
3. When to pray?
   - In the morning. Ps. 5: 3.
   - Morning, noon and evening. Dan. 6: 10.
   - In time of trouble. Ps. 107: 13.

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*This lesson may be given, a very little at a time, in connection with children's prayer meetings. Instructions to children about prayer should be very plain. Teach them always to assume a reverent attitude, always to keep the eyes closed, and always to try to think about nothing but the words of prayer that are being spoken. Teach them the meaning of the names by which we address God, and the meaning of "Amen." Sentence prayers—either the Leader praying and the children repeating sentence by sentence, or the children in turn uttering a simple confession or petition only a sentence long—are very helpful. Teach—especial y—directness, definiteness, earnestness, and faith.

Always. Eph. 6: 18. Without ceasing. I Thess. 5: 17.

4. Some things that should be in our prayers.
   Thanksgiving and praise. Ps. 34: 1; Ps. 117.
   Confession. Dan. 9: 4. I John 1: 9.
   Petition. Asking for what we want. Phil. 4: 6.
5. The conditions of prayer answered.
   Faith. Heb. 11: 6. Obedience. I John 3: 22.
   Abiding in Christ. John 15: 7.
   Not regarding iniquity in our heart. Ps. 66: 18
   Asking "if it be God's will." Luke 22: 42.
6. God sometimes answers, "Yes," sometimes, "No." (Deut. 3: 26.) But His way is always best. (Illustrate by child crying to have candle given to it, etc.)

A Treasure Box.

Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool. Is. 1: 18.

Before reading text, picture to the imagination of the children a wonderful box, with several parts, each filled with something valuable. A top part, middle part, and bottom part. Describe the excitement of opening, the knowledge that it is a gift of a dear friend, etc.

Now read the text, pausing at the words, "Come," "Now," "Let," "Snow," and "Wool." Show how the text—call it God's Treasure Box—represents a box; God's gift, its divisions, etc. Open the first part, and find *an invitation*. It is filled with the word, "Come."

Compare this with other invitations. When to come? "*Now.*" Talk about this being God's time. But sinners say, "Sometime," "Not now," etc. Then ask if we had better open the middle part. This contains a request. Read from the Bible what it is, "Let us reason together, saith the Lord." All recite. Dwell on who it is that wants us to reason with him. Draw a word picture of how people act when they have something of importance to talk about, especially if the one they are talking with knows a great deal more than they do.

Awaken in the mind by questions what God talks to us now about. Suggest our need of His help in all things, what He has done for us, what we are doing for Him, etc.

Find out how many have a desire to look at the bottom part of box. Show how it contains the best of all. Two promises. Read, first, "Though your sins." Hold up the word *shall.* Second promise, "Though they be red." Call attention to this, another one of God's "*shalls.*" Have all recite. Show difference of colors mentioned by a piece of scarlet cloth, and a bit of white cloth, or a tuft of white wool. Tell how difficult—almost impossible—it is to make scarlet cloth white. Draw out from the children what their idea of scarlet sin is. No human power can bleach them out, only God can do anything with them. Give some striking illustration of one who kept his scarlet sins, and compare with another who took his to God. Dwell on the need of cleansing. God knew this need when he put in the box, or text, these two precious promises. Draw a picture of the result if we had no such promises.

Take the contents of box or text and seek to

arouse the faith that takes hold on salvation. Show God's willingness and *our* faith.

The blackboard may be used as below; or three pieces of white paper appropriately lettered, may represent each one of the divisions of the Treasure Box. Write on the top one, Invitation. Middle one, Request. Bottom one, Two Promises. Turn them back as you wish to talk about them. When papers are used, the words, Invitation, Request, and Two Promises, will be left out of the divisions.—*Mrs. A. P. Graves.*

God's Treasure Box
Invitation
"Come Now."
REQUEST
"Let us reason together saith the Lord.
Two Promises
1. Though your sins be as scarlet, they shall be as white as snow; — 2. Though they be red like crimson, they shall be as wool.

Temperance Lesson.

Which Way?—or, How to Grow.

"Boys and girls, you all know an acorn when you see it" (sketching an acorn with twig and leaf about twenty times the natural size, that all might see.)

"What tree is it the seed of?"

"A noak."

"Of the oak—yes. This is an acorn as it looks when growing on the tree. It doesn't always stay there. What becomes of it?"

"Falls on the ground."

"And what then?"

"Grows."

"Ah, that's what we want to talk about." (Erase the first acorn and sketch another with a split in the shell and a little shoot springing from the germ.) "It grows, it *must* grow, because there is life wrapped up in the shell that must become something more than it is. It will grow up into the air and sunshine and be strong, but it must have something to help it grow. What does it need!"

"Roots."

"Yes." (Now make the downward root with many spreading rootlets.) "These all fasten in the ground, and are not only strong feet for the young oak to stand upon, but so many mouths to drink with. What does the little tree drink?"

"Water. "Water of life."

"Ah, you are getting the moral before I am ready for it. Yes, water *is* life to every plant and tree. Now, boys and girls, you are very much like acorns. You are planted in an earthly nature, but you are each a heavenly seed of more value than all the acorns that ever grew. God planted you, and He has a glorious plan of growth for you, if you will help Him to carry it out. You know how a disease attacks some plants, like the rot in the potato. Just such a disease is in our earthly nature, and tries to blacken and kill the heavenly seed, and prevent it from getting out of the ground. It cannot kill the heavenly seed outright, but it can keep it from growing, and place it in great danger as to its future. You know how the beautiful rain comes down upon the grass and sinks through the earth where all these thirsty little rootlets are crying for a drink. They would never, never, like to have, instead of the rain, some poison poured out for them, would they? It would not only injure the root, but destroy the shoot, so that it could never get above ground. Now, I am sorry to say that this earthly nature gets so bad sometimes that those who have it are quite willing to have it worse, so that they turn away from the pure water of life that the Lord gives freely to everybody, and drink in a poison that kills. What is it?

"Liquor."—"Rum."—"Alcohol."

"Yes, these are bad enough, but there are other habits quite as bad, and we put them all together and call it *sin*. It doesn't seem possible that any to-day can choose poison instead of water, pure, living water, does it? And yet there are thousands who are content

to live in the dark and filth of their earthly nature when they might be growing into a stately and beautiful life. The Bible says of the good man, 'He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.'"

"What if, while this oak is a little growing twig, some one should step on it and almost break it—like this—" (here make a bend in the little shoot from the acorn) "will it make any difference with the tree when it is grown?"

"Yes." "No."

"I find you do not agree, but you are both right. Sometimes nature helps the little plant to outgrow the hurt, and sometimes it is never outgrown, for you have all seen crooked trees. They were all bent when they were young. Beware of bad habits, boys. I want you to be noble and upright trees of the Lord's planting.

"And one word here to a few for whom I have a special interest. There are boys and girls here who have weights upon them. Perhaps intemperance has made your home a ruin, and you are ready to say, 'I shall never be anybody—there's no use in trying!' Just look at this:" (Here sketch a stone on the surface of the ground just over the acorn.) "Somebody has laid a stone right over the spot where the acorn was trying to grow. It sends its little leafy shoot up to seek the air and sunshine, and bumps its head against a stone! What can it do?"

"Grow till it gets out."

"Yes, it *can* do that, if it will only try Plants always *do* try; it is only people who give up. It will feel its way along under this stone until it comes to its chance, then up it comes! Have the courage of this little acorn, boys and girls, and nothing shall be impossible to you."—*Mary A. Lathbury.*

Five Fingers Pointing to Christ.

Types of Old Testament like index fingers. Draw on board as below. So arrange that after all the hands are drawn the cross will be in the focus; thus:

†

Make the cross very small for sake of perspective. On each hand, after it is drawn, make a rude sketch of the symbol. First the ark, thus:

Then such others as the teacher may elect. For example: Isaac, pascal lamb, brazen serpent, Jacob's ladder, etc., etc.

Give a short description of each. Quote New Testament to prove the points.—*Rev. David R. Breed.*

Witnessing

Text: "Ye are my witnesses, saith the Lord." Isa. 43: 10.

I. *What is it to witness?*

To tell what one knows. In every suit at law, the decision of judge or jury depends upon the testimony of the witnesses. Very important matters are often decided by the testimony of one person.

II. *Who can be witnesses?*

1 One who knows something about the case. Many witnesses in law-suits are of no value, because they know nothing *to the point.* Any one who knows about Jesus can be a witness for Him. A Sunday-school missionary was riding over the western prairies and asked a little boy if he knew about Jesus Christ.

"No, sir," said the boy, "I don't think he lives around here.' The missionary witnessed to the boy about Jesus. To know Christ and be able to witness for Him, we must study His word, and let Him come into our hearts.

2. One who has a good character. If a number of men testify in court that a man is in the habit of telling lies, that man is not allowed as a witness. So a person who witnesses for Christ only on Sunday or in meeting, and against Him at school and at home, is a poor witness.

III. *Jesus wants witnesses.*

The world does not know of His love, His willingness to save, and He wants to make them know.

IV. *Will you witness for Christ?*

Objection 1. "I am too young." Are you so young that you can not tell of mother's love? Do folks believe you when you say, "Mother is good?" Then you can tell them of Jesus' love.

Objection 2. "I am not good enough to talk about Jesus. Ask Jesus to make you better, to help you to live aright. And perhaps the very effort you make to speak for Him, will help you.

V. *How can we witness for Jesus?*

1. By our lives. Everybody *is* witnessing, either for or against Christ. A child whose father was a judge, could not see how his father could decide when so many were talking, but it was easy to understand when he found out that all witnessed on one side or on the other. God looking on our hearts, knows every day and every hour, though others may not be able to see so clearly, whether our lives are a witness for or against Him.

(Leader draw out from the children, illustrations of childish actions that dishonor Jesus.)

2. By our words. Often a word has done more than a sermon. (Leader illustrate by the little daughter of Stephen Paxton, who led her father to Christ, and by II Kings 5 : 2–14.)—*D. P. Ward.*

Room for Jesus.

Write at the top of the blackboard the words, *No room for Jesus*. Ask the children to think how it makes them feel to be "left out." Speak of Jesus "despised and rejected of men." Read the passages given below to find out some of the places where there was no room for Jesus. As correct answers are given by the children, write them on the blackboard, explaining and commenting upon each one. Then write on the board what Jesus himself said, Luke 9: 58, and all together repeat the text—"Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head." Show the children how, in many, many places there is still no room for Jesus. A glass full with water cannot be filled with anything else until it is emptied. Make a personal application. Our hearts, if filled with envy, selfishness, pride, etc., will have no room for Jesus. Jesus will not stay where sin abides. But if we open the door of our hearts to Jesus, He will cast out the sin, and come in Himself.

Unless we make room for Jesus in our hearts, there will be no room for us in the "mansions above."

When completed, the outline on the blackboard may be as follows:

NO ROOM FOR JESUS.

IN

the inn.	Luke 2: 7.
Bethlehem.	Matt. 2: 13, 14.
the temple.	John 8: 59.
the world.	Jno. 19: 15, 18.

IS THERE ROOM FOR JESUS IN

MY HOME? HEART?

Carrie B. Reynolds.

The Hand.

Call attention to the structure and beauty of the hand. Bones for firmness, muscles for motion, nails to protect ends of fingers, veins to carry blood, rounded forms for beauty. Show how it might have looked. (See cut.) Then call a child to the board, and carefully mark around his little hand to show how it does look.

The hand is a part of our wealth. How much would you take for your right hand? Your left? Why, we are rich!

What is the hand good for? Working, playing, a cup, a shovel, a vise, a pointer,

a hammer, to talk with, etc. (Children give these and other answers.)

But we will use one of our hands to-day for something different from all this. Will you repeat with me:

"I'm going to use my two little hands,
To help me remember the Savior's commands." *

I will call down five "Be's" and put them on the end of our fingers so we can never forget them. They are not the stinging bees. If you were to put five of those on the tips of your fingers I'm afraid you'd be stung, but if you don't have these other Be's on your fingers or in your hearts you'll surely be stung.

Here's a Be we'll put on the thumb. (Leader may draw a hand on the board, or use the outline of child's hand there, and print the Be's at ends of fingers.)

1. Be Obedient.

The first sin—perhaps the worst—is disobedience. Adam, Moses, Saul, are examples.

2. Be True.

Easy to tell untruth with the fore finger, for instance, to point the wrong way.

3. Be Gentle.

The strongest finger. It takes strength to be gentle, kind, patient, forgiving. The gentle boy makes the gentle-man. In England, only the gentlemen and gentle-ladies come in freely to the royal palace. So God, our great King, will let only the gentle in heart, come into the heavenly Palace.

4. Be Pure.

"Blessed are the pure in heart, for they shall see

*From Mrs. Kent

God." If the heart is pure, the lips will be pure. How can we wash our hearts? I John 1: 7. l. c.

5. Be Strong.

Smallest finger. Even a little child may be "strong in the Lord." If we keep this "Be" on the little finger, it will be strong enough to keep all the rest from mischief. Could a boy double up his fist to fight, if the little finger should stand straight out and say "I won't?" (Illustrate by the fist.)

What kind of strength? "To overcome evil."

How may we be strong? Christ will strengthen. Phil. 4: 13.

How may we catch and keep all these Be's. By coming to Jesus, asking Him to help us.

(Leader write over the hand and its Be's, on the board "Lord, help me?" Paper hands—see p. 175—may also be given each child, at close.)

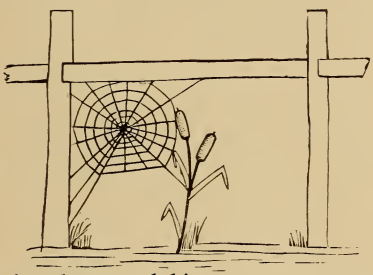
Webs.

Children, what is this picture that I am making on the blackboard? "Fence!" Yes and this is the ground that the fence stands on. But what's this? "Tree!" O, there isn't room for a tree to grow down there, under the fence. Try again. "Cat-tail!" Yes, that's right. The fence is built down in a wet place where cat-tails grow. But what is this that I am drawing now? "Spider's web!" Yes, and do you see that little black (white) spot in the middle? What do you think that is?

"Spider!" How many of you can see a horrid *big* spider there, just waiting for some poor fly?

What are webs for?

What do the flies do when they get caught. (Buzz—struggle—try to get out.)



What do the spiders do? (Bite 'em! Eat 'em up!) Oh, but before that? Suppose its a big fly, or a wasp, and the spider doesn't dare touch him at first? (Spins threads around him, wraps up one wing, then the other, ties down one foot then the other—then kills him, "eats him up.")

Suppose the fly only touches one foot to the web? Couldn't he fly right away again? (Web sticks).

Children are there any webs in your houses? Maybe not spiders' webs but worse than that? Webs that it will take more than a broom to sweep down? I'll write on the board the names of some other webs, sticky things that catch children, and men, and women too, sometimes, and you tell me if you have ever seen any of them around your house. Here's one:

THE—"I-didn't-think"—WEB.

(Story of the little boy who frightened his little sister nearly to death because he "didn't think.")

Here's another:

THE—"I-don't-want-to"—WEB.

(Ask children if they ever get caught in this web, when mama says, "Come Johnnie, it's time to get up—begin your lessons—run on that errand," etc.)

Here's another:

THE—"By-and-bye"—WEB.

This is the worst of all. Mamma says, "Do this, Annie." Annie says, "By-and-bye." And not only when mama speaks but when Jesus speaks, Satan tries to tie us up in this web. Jesus says: "Come to me now, dear child. Give your heart to me now." Child says, "By-and-bye."

Does a fly ever get out of a spider's web, when once in? Not very often, but sometimes when I see a poor fly caught and buzzing and struggling to get free, and the cruel spider so near to finish binding up and killing it, I take my finger and tear down the net, the spider runs away and the poor fly goes free. Just so, only always, when Jesus hears us pray to Him, He breaks the sticky webs of Satan and sets our souls free.

But suppose some poor silly fly should say to me, "No, no, I won't have the web broken."

Spiders have these big webs made all at once to catch the fly in, but Satan can only spin his web around us, one thread at a time,and he can't even do that unless we let him. I wish Charlie would come to me and let me put this thread around his wrists once. Now see if you can break it? Oh, how easily it snapped! This shows

how easy it is for children who haven't said "By-and-bye" so many times, to Jesus, to break through and come to Him. But now let me wind the thread around Charlie's wrists several times. This is the way it will be with us if we grow up without giving our hearts to Jesus. Satan has bound a great many folks just this way. Boys and girls, is he binding any of you? Last winter Jesus said "Come!" but perhaps you said "By-and-bye!" Then again He said "come!" and again you said "By-and-bye!" And again, and again! (Leader wind thread about the boy's hands once for every "By-and-bye.) Now, Charlie see if you can break the threads. You can't do it. They cut into your hands and hurt you, but you can't break them. How dreadful it would be if you could never get them off. Hadn't you better ask me to cut them for you? See how quickly I do it. Now, shall we let Satan bind our souls by saying "By-and-bye," "By-and-bye," any more, when Jesus calls to us? And shall we not ask Jesus to break the bands already around us, and help us to come to Him this very day? Let us pray.—*By R. Used by per. of Dr. J. H. Vincent.*

Crowns.

A Crown of Thorns (John 19: 2) was worn by Jesus that

A Crown of loving kindness and tender mercy (Ps. 103: 4) may be worn by me.—*B. F. J.*

One Boy's Experience.

(An Object Lesson.)

Text: "Evil communications corrupt good manners;" or, keeping bad company makes good children bad.

Objects for illustration: 1. A two ounce bottle two-thirds full of a strong solution of corrosive sublimate, prepared by any druggist. 2. Another bottle half-full of water in which has privately been dissolved a *little* potassium iodide; and 3. Some of the beautiful white crystals of potassium iodide. Handle the chemicals with care. Practice beforehand. Remember that corrosive sublimate is a *deadly poison!* Do not leave it carelessly standing about.

I. The bad boy is represented by the poison; the good boy by the water. The one is a deadly poison, though he *looks* nice, don't show the evil on the outside. The good boy has been well brought up, attended Sunday-school, never yet run into evil. But now he begins to go in company a little with the bad boy.

II. The process of corrupting the good boy.

1. He goes a little with the bad boy. (Pour a little of the poison into the bottle of water, holding it steadily. It is colored a little.) He is troubled a little by it at first. Then says: "Other boys go with him. I had some fun any way!" So soon forgets his bad feelings. (Shake bottle, all clears up.)

2. Now he plays truant from day-school. (Illustrate as before.)

3. Now breaks Sabbath—disobeys his parents, swears, fights, goes to a saloon, steals, etc. (At each sin

add more poison, shaking the bottle to make it clear up, till the very last, when it will not clear.) Now the boy is thoroughly corrupt, does all bad things, is as bad as the bad boy.

III. Process of reclaiming the prodigal. His heart is reached by the Spirit of God. He wants to turn, but is not quite ready. Reads the Word of God. Finds: "Though your sins be as *scarlet*, they shall be as white as snow."

1. He decides to leave bad company. (Set aside the bottle of poison.) Tries to make himself better (shake the bottle), but he can't. (It stays red.)

2. Now he turns toward Christianity. (Add to the bottle a few of the white grains of the iodide, which represents Christianity. Do not shake.)

3. He goes back to a Sunday school, speaks the truth again, obeys his parents, begins to pray, etc. (As every good thing is mentioned, add a little of the iodide. Watch the bottom of the bottle closely till it begins to clear.)

4. But the boy sees that this is not enough. The Spirit of God draws him, and now he gives his whole heart to God. (Here add a considerable of the iodide, and shake. The mixture clears, perfectly.) Do you remember the promise? "Though your sins be as scarlet, they shall be as white as snow."

IV. This which now represents the converted boy, is now, the doctors tell us, a medicine to do good to sick people—the poison is all gone. So the boy now does good to others—devotes his life to curing other sin-sick souls.—*Rev. T. P. Marsh.*

(Suggestive Programme.)

A CHILDREN'S MEETING

Will be held every Friday afternoon, at Four o'clock, for eight weeks, at the house of

Mrs. William Bentley.

GENERAL SUBJECT—BIBLE CHILDREN.

Nov. 7. Cain, the First Baby.

Nov. 14. Moses, the Adopted Child.

Nov. 21. Samuel, the Prophet Child.

Nov. 28. David, the Brave Boy.

Dec. 5. The Missionary Maiden.

Dec. 12. Daniel, The Temperance Boy.

Dec. 19. Timothy, the Bible Student.

Dec. 26. Jesus, the Saviour Child.

"JESUS SAID: *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.*"

CHAPTER XV.

LESSONS IN BRIEF,

Gathered from Many Sources.

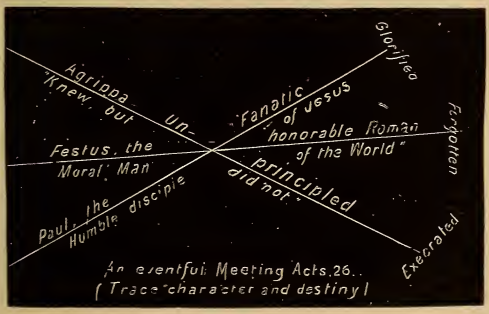
A withered leaf tells how we all do fade.—*M. G. B.*

A ring or circle may teach the endless duration of eternity.—*M. G. B.*

A handful of withered grass, the frailty of our human lives. Ps. 90: 5.—*R.*

A piece of bread may direct the starving soul to the all-satisfying Bread of Life.—*M. G. B.*

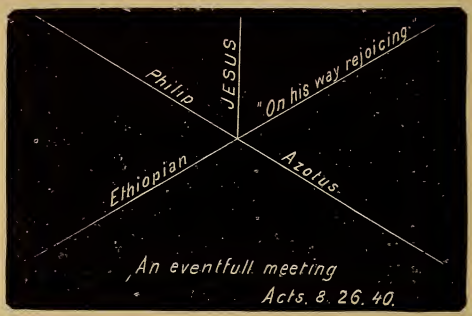
A handful of chaff which a breath blows away, will illustrate the fleeting estate of the wicked. Ps. 1: 4.—*R.*



A four-leaved clover may illustrate blessings which are all around our path, though so often unnoticed.—*C.*

A single thread, easily broken—many times doubled, impossible to break—may illustrate the power of habit.—*Mr. Moody.*

A hair drawn from your head, may serve as a text for a sermon on the ever watchful love and care of our Father.—*M. G. B.*



A bit of incense—some sweet-smelling drug—thrown on coals may illustrate how our prayers ascend before God. Rev. 5 : 8.—*R.*

A glowing autumn leaf teaches that the last hours of earthly life may be more gloriously beautiful than all that have gone before.—*M. G. B.*

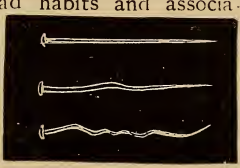
Put a disagreeable picture in a bottle. Does it show through? So if we put bad reading, stories, in our mind they will show out in our words, faces, actions.—*Mrs. Crafts.*

Luke 18: 9–14. Make figures before the children. Use something as follows: "Here (No. 1) is where the Pharisee thought himself." Here (No. 2) is where God thought him. Here (No. 3) s where the Publican thought himself. Here (No. 4) is where God thought him."—*D. R. B.*

A balance may teach the exact justice of God. Or may illustrate the moment of decision for Christ, by placing in one scale a heavy card labeled "God's Love." or "The love of Christ constraineth us."—*R.*

Illustrate soul and body by case and works of a watch. Which is the real watch? Which the real child? Need the watch stop going if the case were taken off and buried?—*R.*

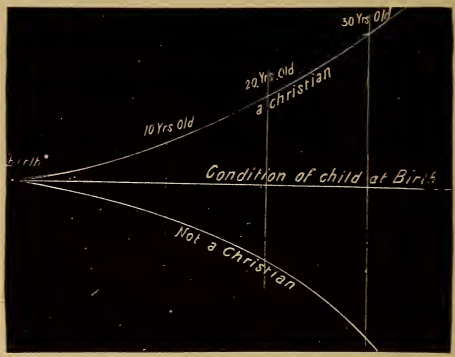
A branch with drooping, withered leaves, may illustrate how all the Christian's life is drawn from Christ—apart from Him we die, become useless, are cast out. John 15: 1–6.—*R.*



The child not bent by bad habits and associations is like a straight pin.

The boy taken in time can be bent back into straightness.

The boy or girl of fourteen or sixteen, so bent by bad thoughts and habits—hard to straighten.—*F. C. C.*



Let each perpendicular line after "birth," mark off ten years. Notice how difficulties in the way of conversion increase.—*D. R. B*

Gates of Paradise.

Shut to Adam because of sin. Gen. 3: 24.

Opened to Christ. Ps. 24: 7.

Opened to saints, cleansed from sin. Rev. 22: 14, (R.V.)

Suppers.

The Gospel Supper. Luke 14: 16.

The Marriage Supper. Rev. 19: 9.

A sheet of tissue paper rolled up into a little ball may illustrate a single act of ours, which looks small, but will be found to be great when its influence is unfolded.—*D. D. E. C.*

A bit of shining silver, teaspoon or napkin ring, in which children can see their faces, may illustrate how Jesus refines the hearts of His people till He can see His image there.—*Mrs. Crafts.*

An example in long division worked out before the class, with a mistake at the very first makes all the work wrong, though it looks right. The mistake of not choosing to be a Christian makes all the life wrong.—*Mrs. Crafts.*

An example in addition and subtraction. Put in two columns "What Jesus gives," and "What the world gives." Add the columns separately. One gives us "Eternal Life,' the other "Altogether Vanity." Find the difference.—*R.*

A bit of black paper cut in oblong shape and pasted by one edge on a foundation to swing like a door, may illustrate the door of death. But swing back the door and show gilt paper—symbol of glory—beneath the black.—*Emma F. Parsons.*

Illustrate motive by main-spring of watch. If spring is wrong, hands go wrong. If heart is wrong, hands fight, steal, "get into mischief." To get watch right, take it to watch-maker, he made it. So to get hearts right, take to God. He made, can set in order.—*T. P. Nisbett.*

A cocoon from which the butterfly has flown to flit joyously from flower to flower in the sunshine of the upper air, is a fit symbol of the body of the believer after temporal death—an empty casket, whose occupant soaring above, exults evermore in the light and love of the eternal world.—*M. G. B.*

In the museum at Naples are loaves of bread from the ruins of Pompeii, with the maker's initials plainly seen stamped on them. The stamp was imprinted on the bread when it was soft, and will always remain. The

child's heart is like the loaf. If "*Jesus*" is stamped on it when young, it will never be effaced.—*R.*

Josh. 4: 8–10. Let teacher prepare twelve stones, not too large to be handled, by painting on each the name of some of God's blessings to us, "Christ Jesus," "The Comforter," "The Bible," "Reason," "Home," "Friends," etc. Tell the Bible story, and then erect a monument with the stones before the class.—*Mrs. Crafts.*

A mirror or bright metallic surface, reflecting in dazzling brightness the rays of the sun, teaches how Christians, the light of the world, shine by reflecting the light first received from the Sun of Righteousness. Move the reflector out of the sun, and teach that only while dwelling with Jesus and receiving light from Him, can any one shine as a light in the world.—*M. G. B.*

A child bound willingly to a chair, so that he cannot enter a pleasanter room, or go to a friend who calls him, may illustrate how Satan binds us, *if we let him*, and so keeps us out of heaven, and away from God. Then let the child call the strong friend to come and unbind him, and so illustrate how God can break the bonds of the evil one.—*R.*

Eph. 3: 15. God's family. Large, rich, part in heaven, part here, do not all know each other but the Father knows all. All named after our Older Brother—Christ-ians. Call each other "brother," "sister." Describe New England Thanksgiving day, with its home-gatherings, and by it illustrate the great Thanksgiving home-gathering in Heaven, by and by. Would you like to join the family?—*R.*

A Triangle may be frequently used in illustration. We give some examples:

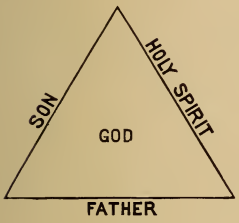


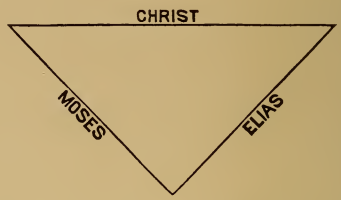
Illustration (not explanation) of the Trinity. Make the figure *equilateral.*

Symmetrical Christian character. Neither one or two sides will make a perfect triangle.—*F. C. C.*

I Cor. 13: 13. Foundation, Faith. "Greatest of these," Charity.—*R.*

An autograph album will illustrate God's Book of Life, where He writes the names of His friends. John 15: 14. I John 3: 22. Rev. 21: 27.—*W. B. F.*

Matt. 17: 3.
M. A. G.



A charred and blackened stick with several white ones, may represent the effect of bad company. Rub the sticks together. The black one gets no whiter, but the white ones are blackened.—*Knox P. Taylor.*

Or the same thing may be illustrated by a glass of pure water and a bottle of ink. A few drops of water in the ink make no particular difference, but a few drops of ink in the water darken it greatly.—*C.*

Mark 10: 46–52.

BARTIMEUS	JESUS
Sat begging.	
Heard.	Heard.
Cried out.	
Cried the more.	"Stood still."
Cast away garment (hindrance).	Called.
Sprang up (*Revised.*)	
Came.	Listened.
Asked.	
Received.	Answered.
Followed.	

Leader prepare ten hands cut from paper, (see pattern, page 175) and on each write subject and reference as given below. These are to be given to the children, and read in order.

1. Eve's disobedient hands. Gen. 3: 2-6
2. Adam's stealing hands. Gen. 3: 6.
3. Jeroboam's idol-making hands. I Kings 12: 28-30, and 13: 4.
4. Sabbath-breaking hands. Neh. 13: 15-19.
5. Drunkard-making hands. Hab. 2: 15.
6. Herod's murderous hands. Matt. 2: 16.
7. Pilate's hands. Matt. 27: 24.
8. Paul's persecuting hands. Acts 26: 9-12.
9. Clean hands. Ps. 24; 4.
10. Jesus' hands. Matt. 8: 3; Mark 5: 41; Mark 8: 23; John 20: 25 and 27; Luke 24: 50.

Mrs. W. F. Crafts.

CHAPTER XVI.

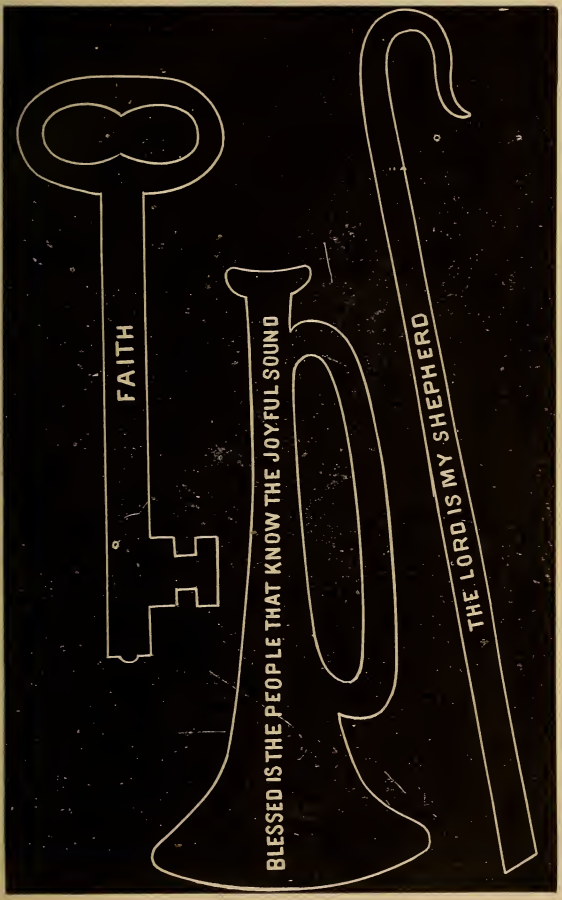
PATTERN PAGES AND MUSIC

Note.—The following plates are intended to furnish patterns from which "Symbol Gifts" can be cut for the children. Place thin paper over the pattern of the object you wish to use and mark the outline in pencil. Cut this out and transfer to stiffer paper. Now, by placing this stiff pattern on four or six thicknesses of common writing paper firmly held, a large number of "symbols" can be easily and quickly cut. For more durable work, cut them, one by one, out of cardboard, or with a scroll saw have them sawed out of thin sheets of wood.

Use any text, motto, or device that may seem desirable. But when many are given, in large meetings, the labor of writing even a text on each is great. Some "symbols" may furnish a subject for a whole lesson. (See lesson on The Hand, p. 154.)

The outlines of Temple Furniture (kindly furnished by Miss Emma Wright) are intended to be studied together. In making outline, cut around the outer mark only, and fill in, if your time will permit, with pencil. It will be found not desirable to give symbols *too often.*

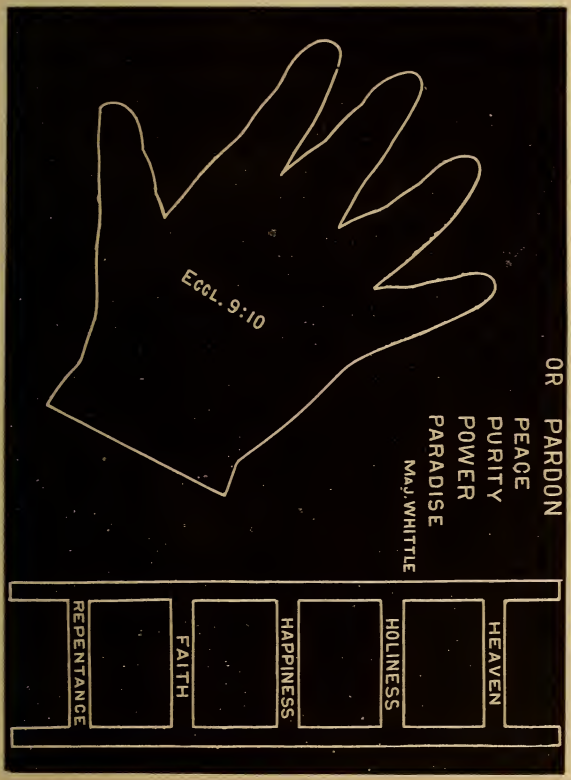
The *Twenty-five Pages of Music* will be found simple, but standard; and, we hope, will supply a long felt want.



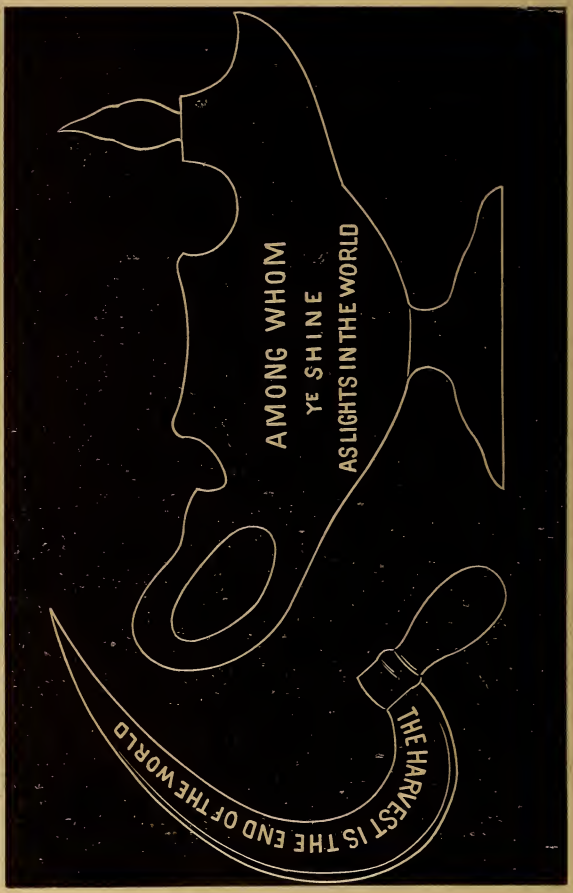
KEY. TRUMPET. STAFF.

A
NEW HEART
WILL I GIVE
UNTO THEE
HE CALLETH HIS OWN
SHEEP BY NAME

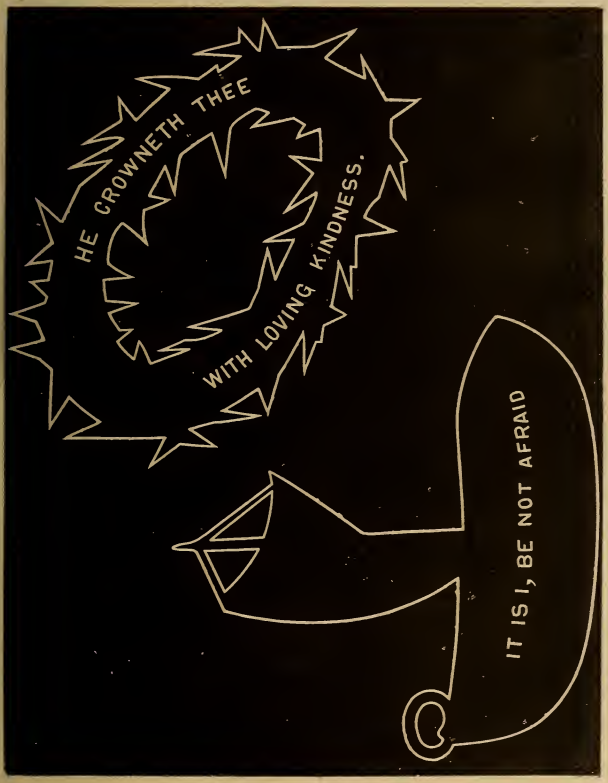
HEART. LAMB.


ECCL. 9:10
OR PARDON
PEACE
PURITY
POWER
PARADISE
MAJ. WHITTLE
HEAVEN
HOLINESS
HAPPINESS
FAITH
REPENTANCE

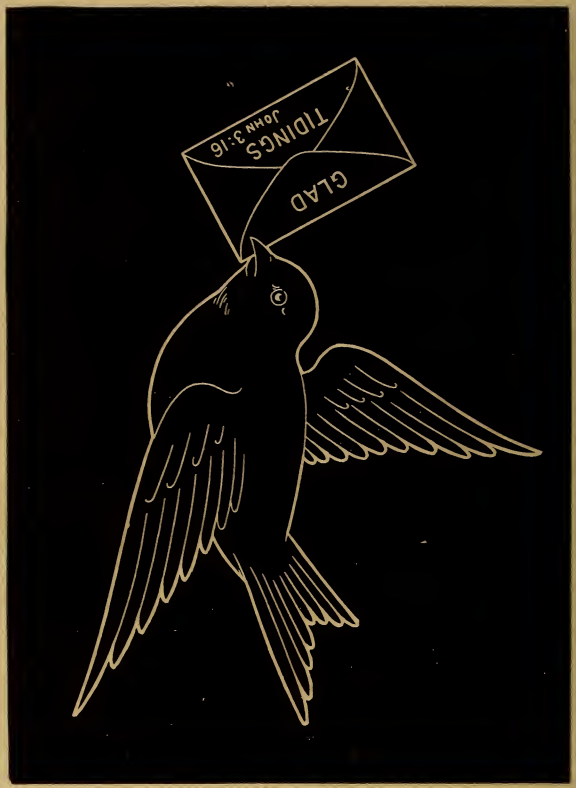
HAND. LADDER.



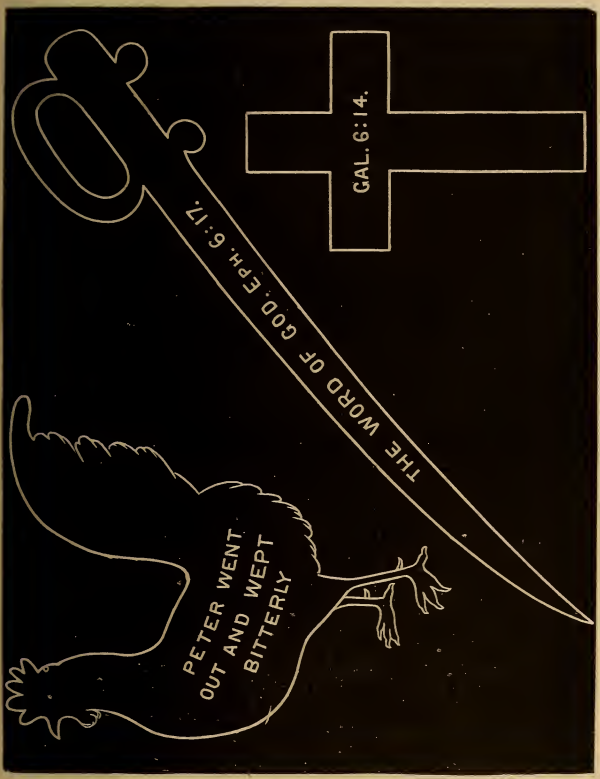
ANCIENT LAMP. SICKLE.



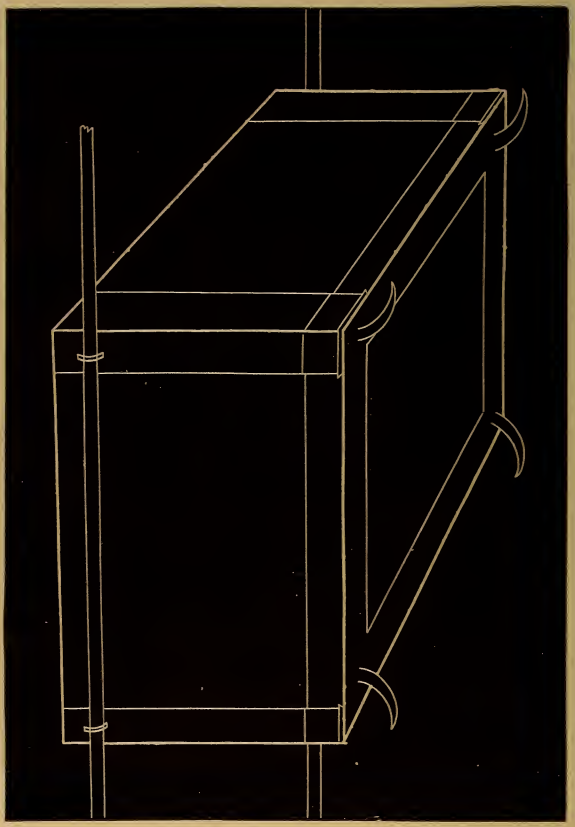
CROWN OF THORNS. BOAT.



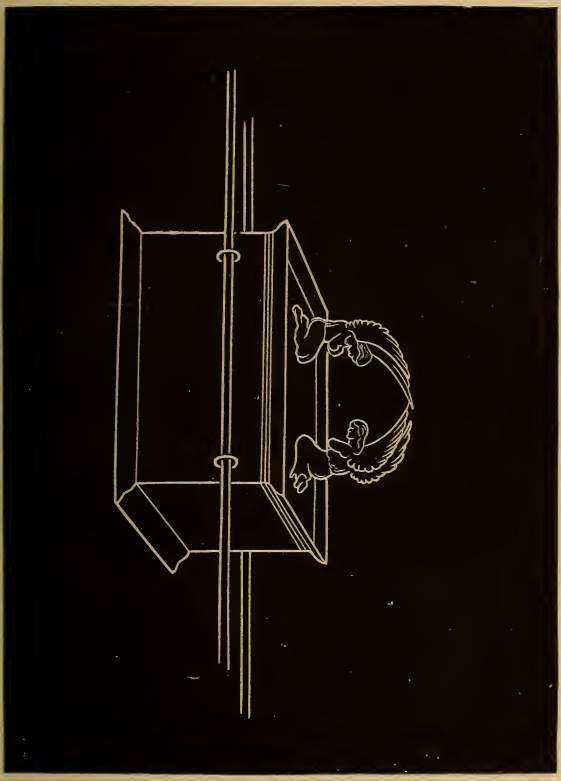
GLAD TIDINGS.



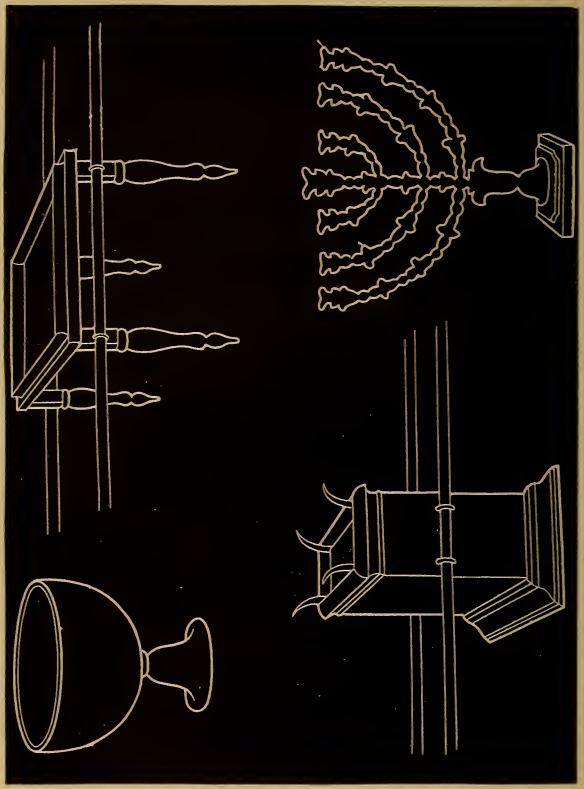
CROSS. SWORD. COCK.



ALTAR OF BURNT OFFERING.

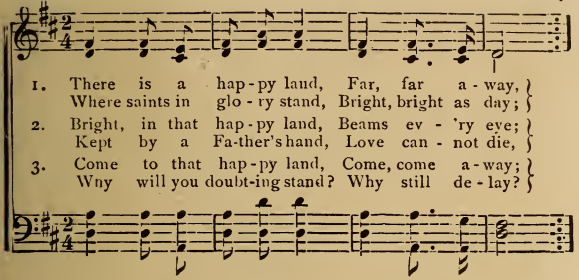


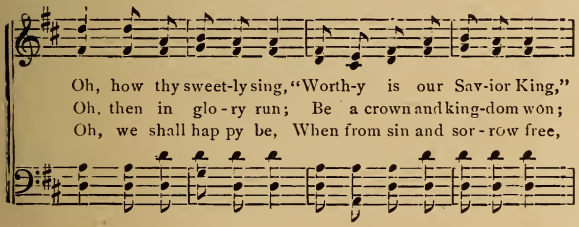
ARK OF THE COVENANT.

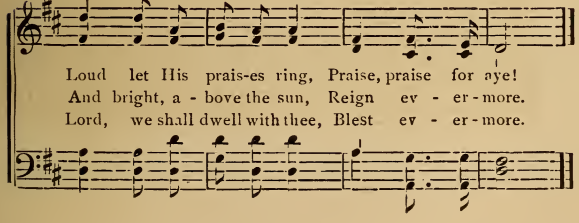


LAVER. TABLE OF SHEW-BREAD. GOLDEN ALTAR AND CANDLESTICK.

HAPPY LAND.

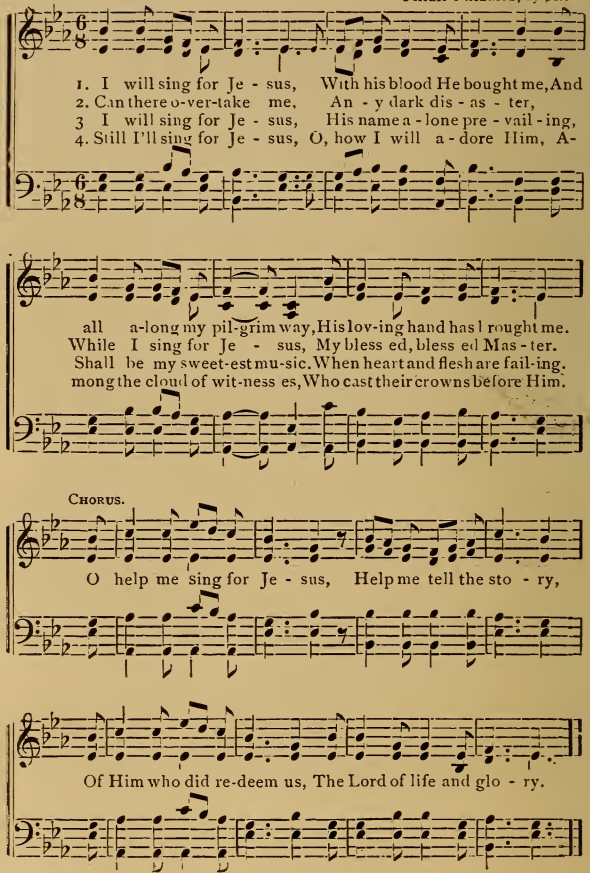
Old Melody.

1. There is a hap-py land, Far, far a-way,
Where saints in glo-ry stand, Bright, bright as day;
2. Bright, in that hap-py land, Beams ev-'ry eye;
Kept by a Fa-ther's hand, Love can-not die,
3. Come to that hap-py land, Come, come a-way;
Why will you doubt-ing stand? Why still de-lay?


Oh, how thy sweet-ly sing, "Worth-y is our Sav-ior King,"
Oh, then in glo-ry run; Be a crown and king-dom won;
Oh, we shall hap py be, When from sin and sor-row free,

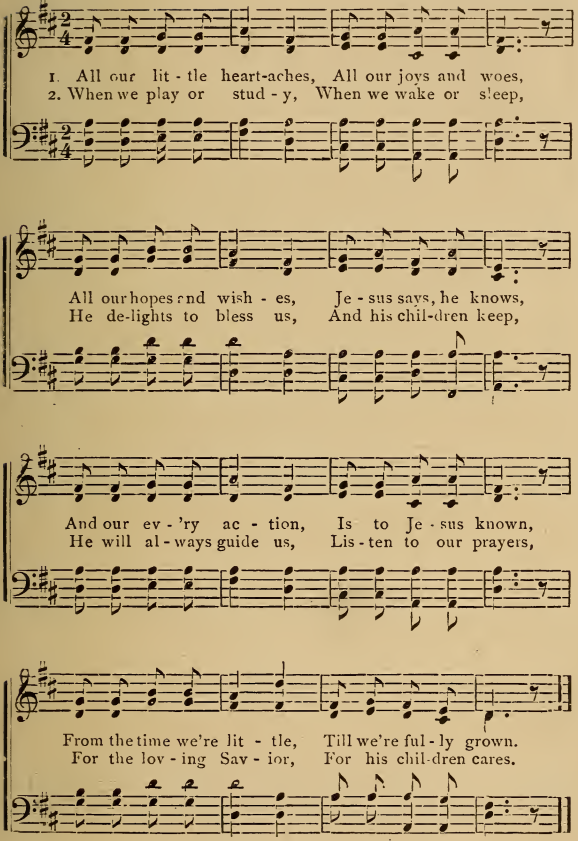

Loud let His prais-es ring, Praise, praise for aye!
And bright, a-bove the sun, Reign ev-er-more.
Lord, we shall dwell with thee, Blest ev-er-more.

I WILL SING FOR JESUS.

PHILIP PHILLIPS, by per.

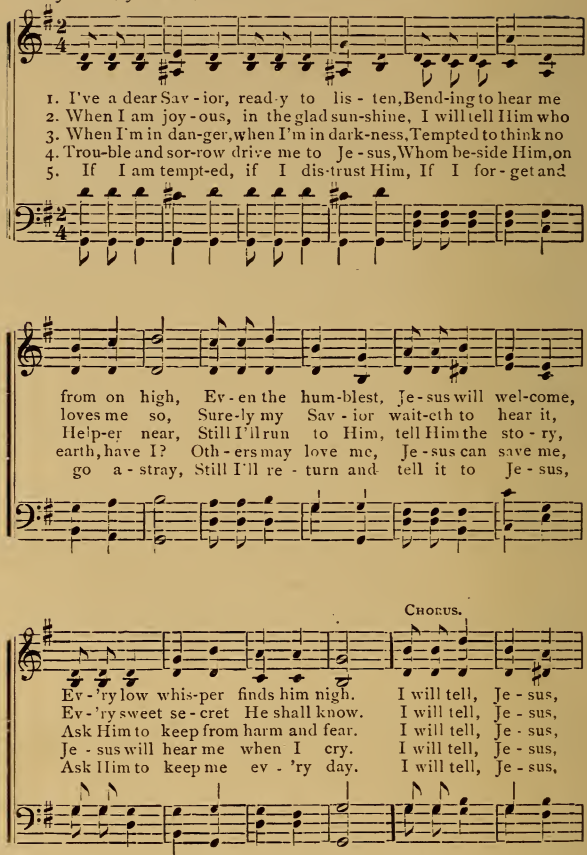

1. I will sing for Je - sus, With his blood He bought me, And
2. Can there o-ver-take me, An - y dark dis - as - ter,
3 I will sing for Je - sus, His name a - lone pre - vail - ing,
4. Still I'll sing for Je - sus, O, how I will a - dore Him, A-
all a-long my pil-grim way, His lov-ing hand has I rought me.
While I sing for Je - sus, My bless ed, bless ed Mas - ter.
Shall be my sweet-est mu-sic. When heart and flesh are fail-ing.
mong the cloud of wit-ness es, Who cast their crowns before Him.
CHORUS.
O help me sing for Je - sus, Help me tell the sto - ry,
Of Him who did re-deem us, The Lord of life and glo - ry.

V. J. K. Mrs. V. J. KENT. by per.


1. All our lit - tle heart-aches, All our joys and woes,
2. When we play or stud - y, When we wake or sleep,
All our hopes and wish - es, Je - sus says, he knows,
He de-lights to bless us, And his chil-dren keep,
And our ev - 'ry ac - tion, Is to Je - sus known,
He will al - ways guide us, Lis - ten to our prayers,
From the time we're lit - tle, Till we're ful - ly grown.
For the lov - ing Sav - ior, For his chil-dren cares.

I WILL TELL JESUS.

JULIA H. JOHNSTON.


1. I've a dear Sav - ior, ready to lis - ten, Bend-ing to hear me
2. When I am joy - ous, in the glad sun-shine, I will tell Him who
3. When I'm in dan-ger, when I'm in dark-ness, Tempted to think no
4. Trou-ble and sor-row drive me to Je - sus, Whom be-side Him, on
5. If I am tempt-ed, if I dis-trust Him, If I for - get and
from on high, Ev - en the hum-blest, Je - sus will wel-come,
loves me so, Sure-ly my Sav - ior wait-eth to hear it,
Help-er near, Still I'll run to Him, tell Him the sto - ry,
earth, have I? Oth - ers may love me, Je - sus can save me,
go a - stray, Still I'll re - turn and tell it to Je - sus,
CHORUS.
Ev - 'ry low whis-per finds him nigh. I will tell, Je - sus,
Ev - 'ry sweet se - cret He shall know. I will tell, Je - sus,
Ask Him to keep from harm and fear. I will tell, Je - sus,
Je - sus will hear me when I cry. I will tell, Je - sus,
Ask Him to keep me ev - 'ry day. I will tell, Je - sus,

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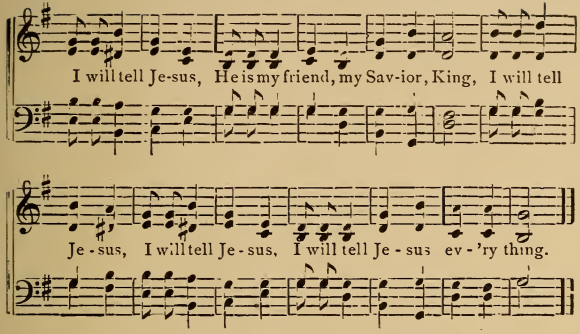
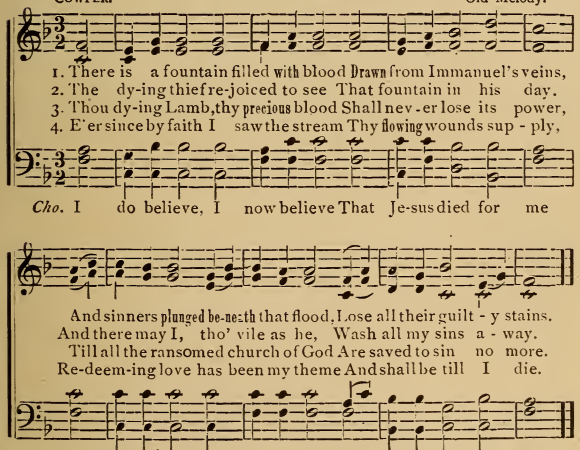
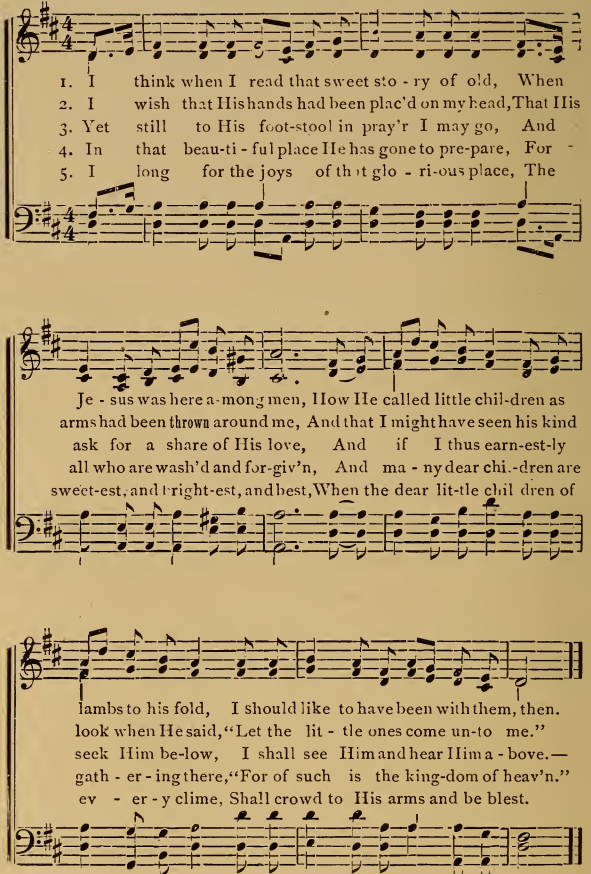
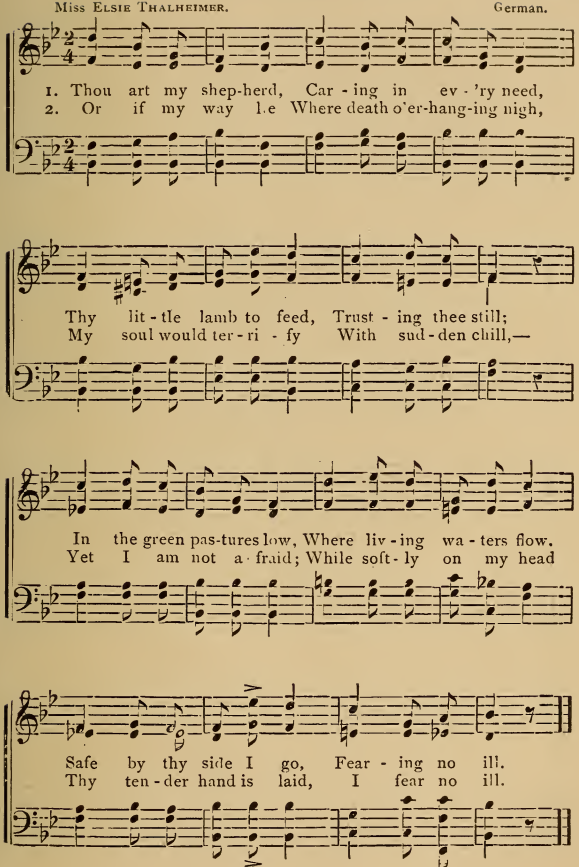

I DO BELIEVE.

COWPER. Old Melody.


1. There is a fountain filled with blood Drawn from Immanuel's veins,
2. The dy-ing thief re-joiced to see That fountain in his day.
3. Thou dy-ing Lamb, thy precious blood Shall nev-er lose its power,
4. E'er since by faith I saw the stream Thy flowing wounds sup-ply,
Cho. I do believe, I now believe That Je-sus died for me
And sinners plunged be-neath that flood, Lose all their guilt-y stains.
And there may I, tho' vile as he, Wash all my sins a-way.
Till all the ransomed church of God Are saved to sin no more.
Re-deem-ing love has been my theme And shall be till I die.
And by his blood, his precious blood, I am from sin set free.

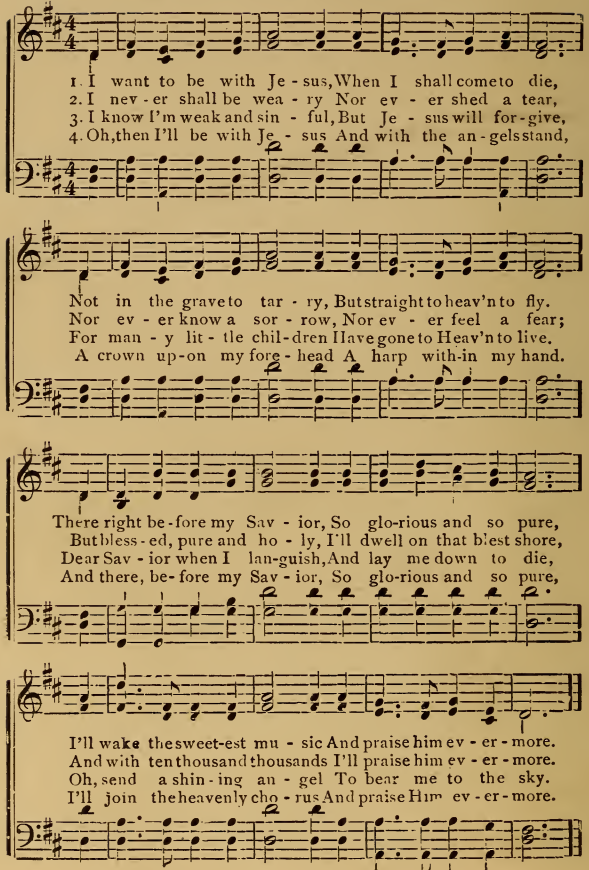

1. I think when I read that sweet sto - ry of old, When
2. I wish that His hands had been plac'd on my head, That His
3. Yet still to His foot-stool in pray'r I may go, And
4. In that beau-ti - ful place He has gone to pre-pare, For
5. I long for the joys of that glo - ri-ous place, The
Je - sus was here a-mong men, How He called little chil-dren as
arms had been thrown around me, And that I might have seen his kind
ask for a share of His love, And if I thus earn-est-ly
all who are wash'd and for-giv'n, And ma - ny dear chil.-dren are
sweet-est, and bright-est, and best, When the dear lit-tle chil dren of
lambs to his fold, I should like to have been with them, then.
look when He said, "Let the lit - tle ones come un-to me."
seek Him be-low, I shall see Him and hear Him a - bove.—
gath - er - ing there, "For of such is the king-dom of heav'n."
ev - er - y clime, Shall crowd to His arms and be blest.

Miss ELSIE THALHEIMER. German.

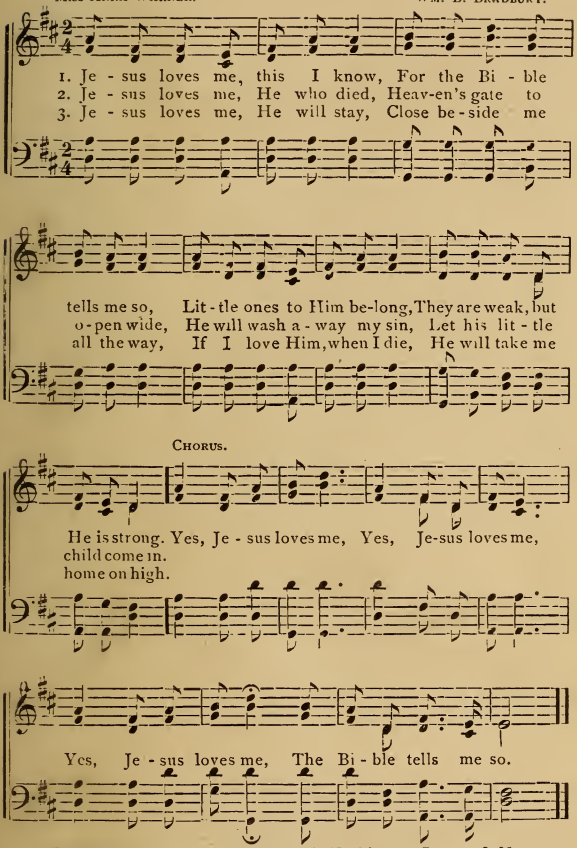

1. Thou art my shep-herd, Car - ing in ev - 'ry need,
2. Or if my way lie Where death o'er-hang-ing nigh,
Thy lit - tle lamb to feed, Trust - ing thee still;
My soul would ter - ri - fy With sud - den chill,—
In the green pas-tures low, Where liv - ing wa - ters flow.
Yet I am not a - fraid; While soft - ly on my head
Safe by thy side I go, Fear - ing no ill.
Thy ten - der hand is laid, I fear no ill.

I WANT TO BE WITH JESUS.

Old Melody.


1. I want to be with Je - sus, When I shall come to die,
2. I nev - er shall be wea - ry Nor ev - er shed a tear,
3. I know I'm weak and sin - ful, But Je - sus will for - give,
4. Oh, then I'll be with Je - sus And with the an - gels stand,
Not in the grave to tar - ry, But straight to heav'n to fly.
Nor ev - er know a sor - row, Nor ev - er feel a fear;
For man - y lit - tle chil - dren Have gone to Heav'n to live.
A crown up - on my fore - head A harp with - in my hand.
There right be - fore my Sav - ior, So glo - rious and so pure,
But bless - ed, pure and ho - ly, I'll dwell on that blest shore,
Dear Sav - ior when I lan - guish, And lay me down to die,
And there, be - fore my Sav - ior, So glo - rious and so pure,
I'll wake the sweet - est mu - sic And praise him ev - er - more.
And with ten thousand thousands I'll praise him ev - er - more.
Oh, send a shin - ing an - gel To bear me to the sky.
I'll join the heavenly cho - rus And praise Him ev - er - more.

Miss Anna Warner. Wm. B. Bradbury.


1. Je - sus loves me, this I know, For the Bi - ble
2. Je - sus loves me, He who died, Heav-en's gate to
3. Je - sus loves me, He will stay, Close be - side me
tells me so, Lit - tle ones to Him be-long, They are weak, but
o - pen wide, He will wash a - way my sin, Let his lit - tle
all the way, If I love Him, when I die, He will take me
Chorus.
He is strong. Yes, Je - sus loves me, Yes, Je-sus loves me,
child come in.
home on high.
Yes, Je - sus loves me, The Bi - ble tells me so.

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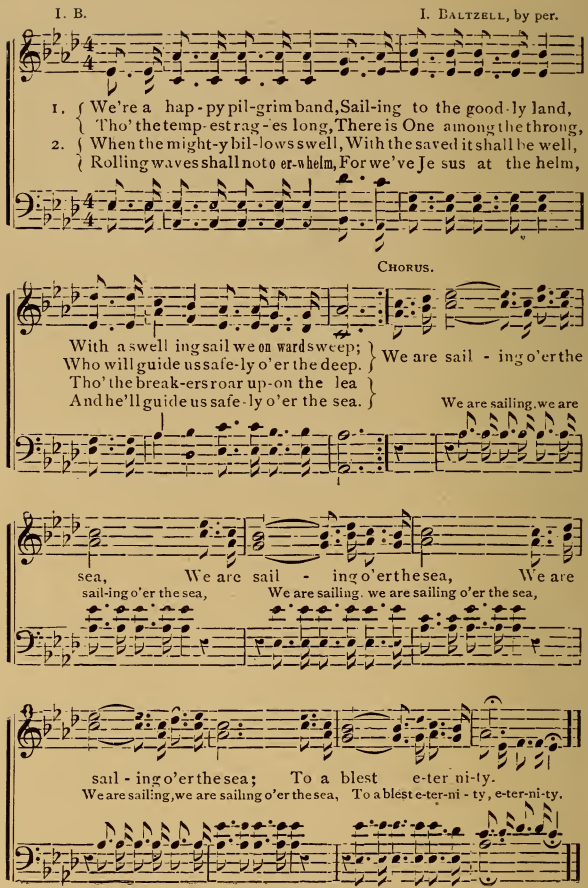
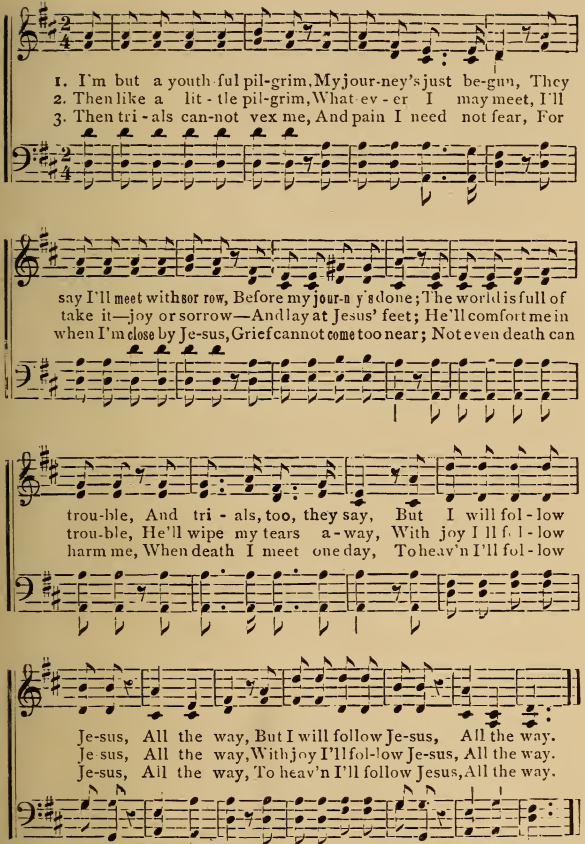

I. B.
I. Baltzell, by per.
1. We're a hap-py pil-grim band, Sail-ing to the good-ly land,
Tho' the temp-est rag-es long, There is One among the throng,
2. When the might-y bil-lows swell, With the saved it shall be well,
Rolling waves shall not o-ver-whelm, For we've Je sus at the helm,
Chorus.
With a swell ing sail we on ward sweep;
Who will guide us safe-ly o'er the deep.
Tho' the break-ers roar up-on the lea
And he'll guide us safe-ly o'er the sea.
We are sail - ing o'er the
We are sailing, we are
sea, We are sail - ing o'er the sea, We are
sail-ing o'er the sea, We are sailing, we are sailing o'er the sea,
sail - ing o'er the sea; To a blest e-ter ni-ty.
We are sailing, we are sailing o'er the sea, To a blest e-ter-ni - ty, e-ter-ni-ty.


1. I'm but a youth-ful pil-grim, My jour-ney's just be-gun, They
2. Then like a lit-tle pil-grim, What-ev-er I may meet, I'll
3. Then tri-als can-not vex me, And pain I need not fear, For
say I'll meet with sor row, Before my jour-n y's done; The world is full of
take it—joy or sorrow—And lay at Jesus' feet; He'll comfort me in
when I'm close by Je-sus, Grief cannot come too near; Not even death can
trou-ble, And tri-als, too, they say, But I will fol-low
trou-ble, He'll wipe my tears a-way, With joy I'll fol-low
harm me, When death I meet one day, To heav'n I'll fol-low
Je-sus, All the way, But I will follow Je-sus, All the way.
Je-sus, All the way, With joy I'll fol-low Je-sus, All the way.
Je-sus, All the way, To heav'n I'll follow Jesus, All the way.

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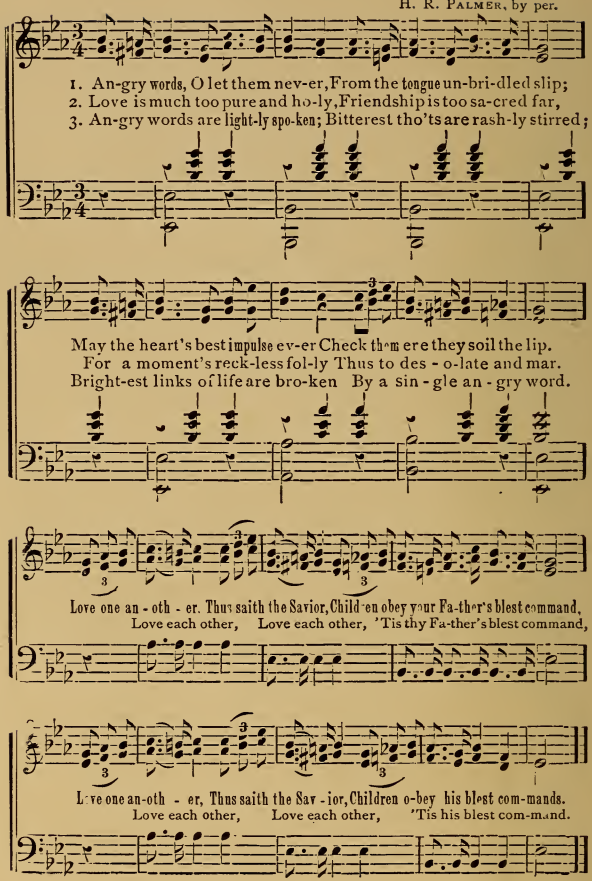
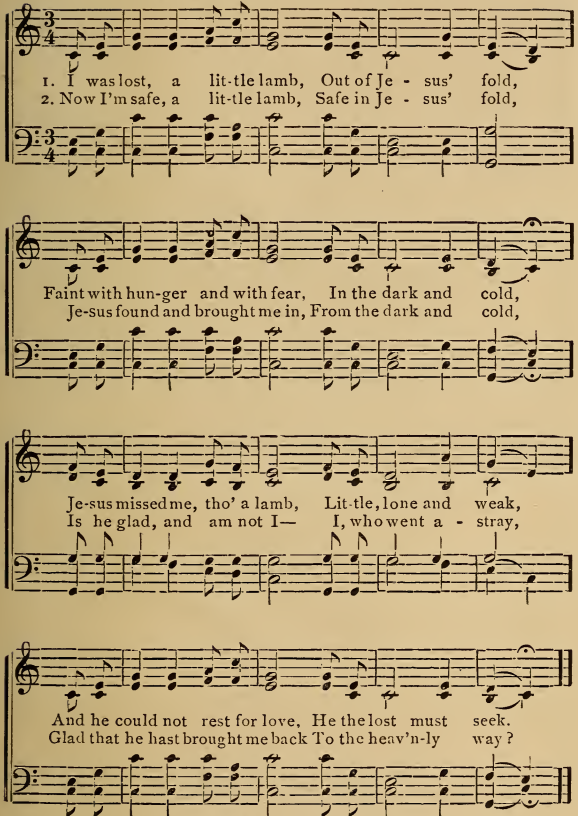
ANGRY WORDS.

H. R. PALMER, by per.


1. An-gry words, O let them nev-er, From the tongue un-bri-dled slip;
2. Love is much too pure and ho-ly, Friendship is too sa-cred far,
3. An-gry words are light-ly spo-ken; Bitterest tho'ts are rash-ly stirred;
May the heart's best impulse ev-er Check them ere they soil the lip.
For a moment's reck-less fol-ly Thus to des - o-late and mar.
Bright-est links of life are bro-ken By a sin - gle an - gry word.
Love one an - oth - er. Thus saith the Savior, Children obey your Fa-ther's blest command,
Love each other, Love each other, 'Tis thy Fa-ther's blest command,
Love one an-oth - er, Thus saith the Sav - ior, Children o-bey his blest com-mands.
Love each other, Love each other, 'Tis his blest com-mand.

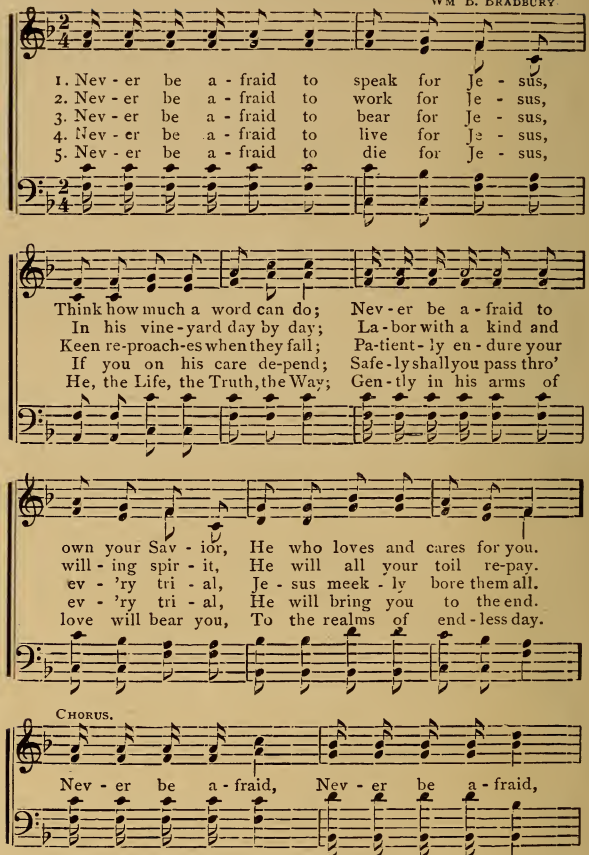
"He shall gather the lambs with his arms."—Is. xl. 11.


1. I was lost, a lit-tle lamb, Out of Je - sus' fold,
2. Now I'm safe, a lit-tle lamb, Safe in Je - sus' fold,
Faint with hun-ger and with fear, In the dark and cold,
Je-sus found and brought me in, From the dark and cold,
Je-sus missed me, tho' a lamb, Lit-tle, lone and weak,
Is he glad, and am not I— I, who went a - stray,
And he could not rest for love, He the lost must seek.
Glad that he hast brought me back To the heav'n-ly way?

Copprighted, 1879, by F. H Revell.

NEVER BE AFRAID.

WM B. BRADBURY.


1. Nev - er be a - fraid to speak for Je - sus,
2. Nev - er be a - fraid to work for Je - sus,
3. Nev - er be a - fraid to bear for Je - sus,
4. Nev - er be a - fraid to live for Je - sus,
5. Nev - er be a - fraid to die for Je - sus,
Think how much a word can do; Nev - er be a - fraid to
In his vine - yard day by day; La - bor with a kind and
Keen re-proach-es when they fall; Pa-tient - ly en - dure your
If you on his care de-pend; Safe - ly shall you pass thro'
He, the Life, the Truth, the Way; Gen - tly in his arms of
own your Sav - ior, He who loves and cares for you.
will - ing spir - it, He will all your toil re-pay.
ev - 'ry tri - al, Je - sus meek - ly bore them all.
ev - 'ry tri - al, He will bring you to the end.
love will bear you, To the realms of end - less day.
CHORUS.
Nev - er be a - fraid, Nev - er be a - fraid,

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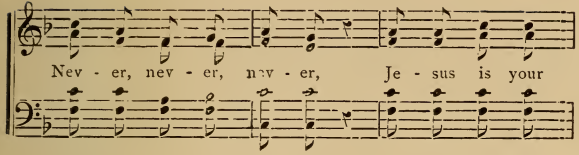
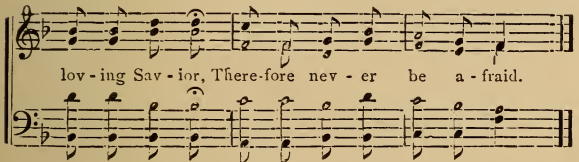
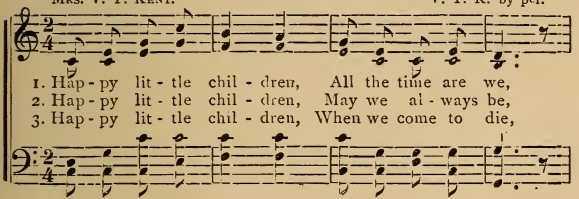
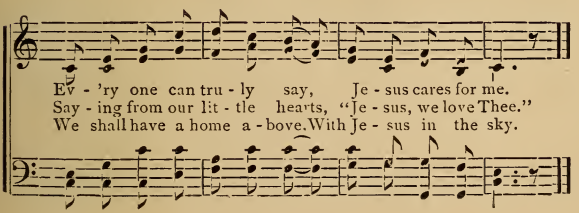




HAPPY LITTLE CHILDREN.

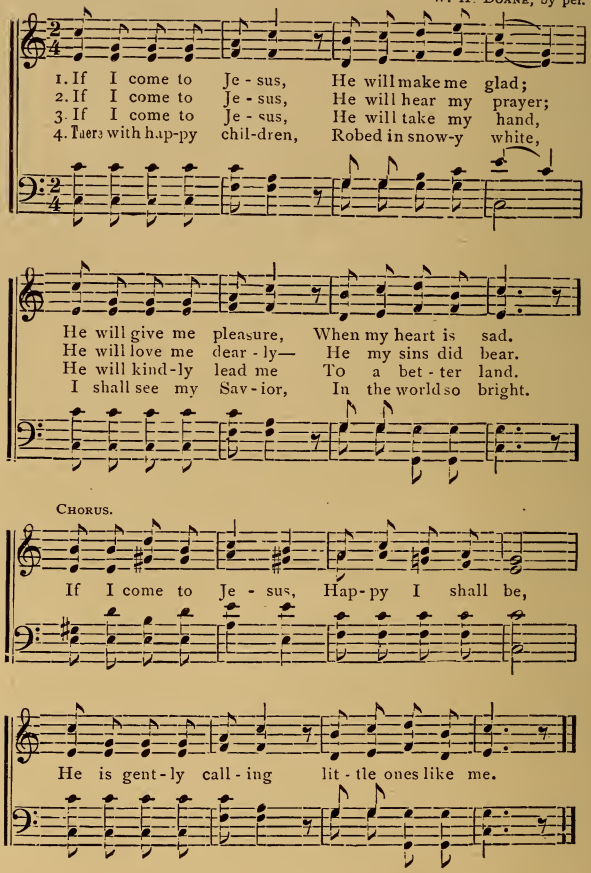
MRS. V. T. KENT. V. T. K. by per.

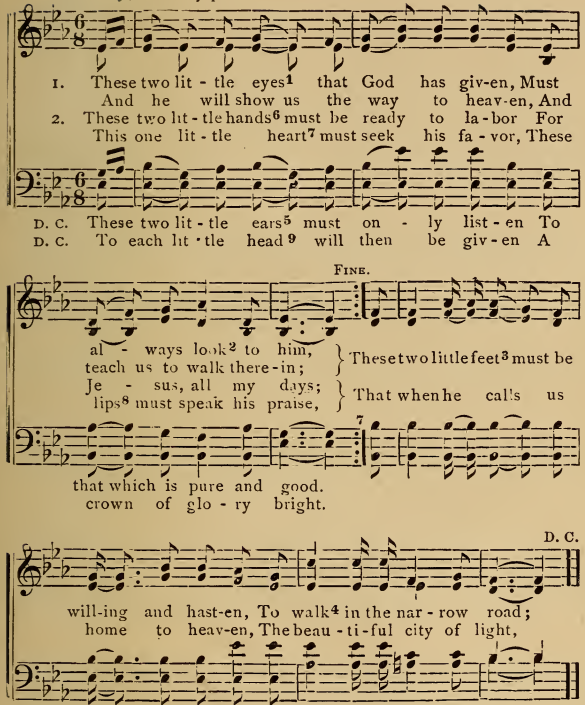

1. Hap - py lit - tle chil - dren, All the time are we,
2. Hap - py lit - tle chil - dren, May we al - ways be,
3. Hap - py lit - tle chil - dren, When we come to die,


Ev - 'ry one can tru - ly say, Je - sus cares for me.
Say - ing from our lit - tle hearts, "Je - sus, we love Thee."
We shall have a home a - bove, With Je - sus in the sky.

IF I COME TO JESUS.

W. H. Doane, by per.


1. If I come to Je - sus, He will make me glad;
2. If I come to Je - sus, He will hear my prayer;
3. If I come to Je - sus, He will take my hand,
4. There with hap-py chil-dren, Robed in snow-y white,
He will give me pleasure, When my heart is sad.
He will love me dear - ly— He my sins did bear.
He will kind-ly lead me To a bet - ter land.
I shall see my Sav - ior, In the world so bright.
Chorus.
If I come to Je - sus, Hap - py I shall be,
He is gent - ly call - ing lit - tle ones like me.

Mrs. V J. KENT. by per.

1. These two lit - tle eyes[1] that God has giv-en, Must
And he will show us the way to heav-en, And
2. These two lit - tle hands[6] must be ready to la-bor For
This one lit - tle heart[7] must seek his fa - vor, These
D. C. These two lit - tle ears[5] must on - ly list - en To
D. C. To each lit - tle head[9] will then be giv - en A
FINE.
al - ways look[2] to him,
teach us to walk there-in;
Je - sus, all my days;
lips[8] must speak his praise,
These two little feet[3] must be
That when he calls us
7
that which is pure and good.
crown of glo - ry bright.
D. C.
will-ing and hast-en, To walk[4] in the nar - row road;
home to heav-en, The beau - ti-ful city of light,

1. Let children touch their eyes a moment, with the fore fingers of both hands.
2. Look up, all together, a moment.
3. Stoop a little, and look at the feet.
4. Tap the floor lightly with one foot, marking time through the line.
5. Touch the ears.
6. Hands—not arms—extended, palms upward.
7. Right hand over heart.
8. Right fore finger on lower lip.
9. Describe an easy circle over the head, with right fore finger.

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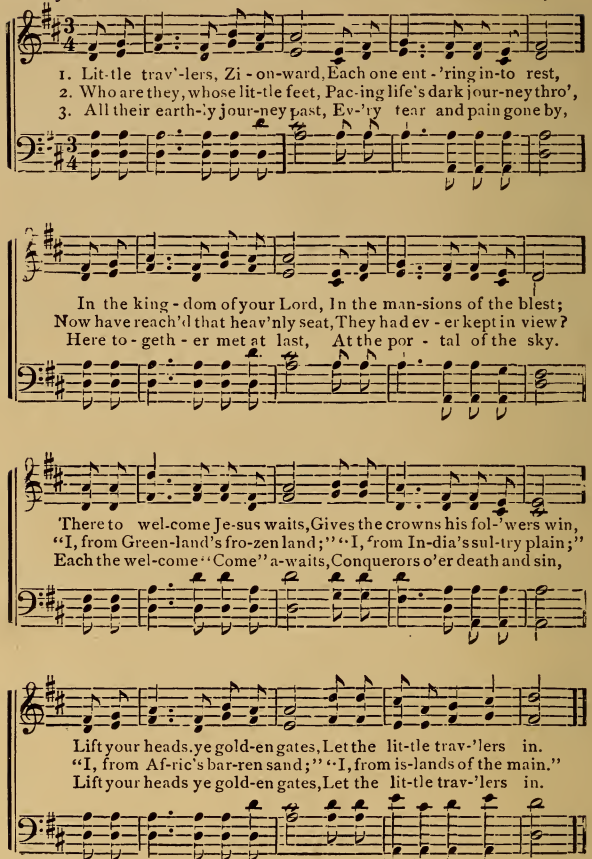
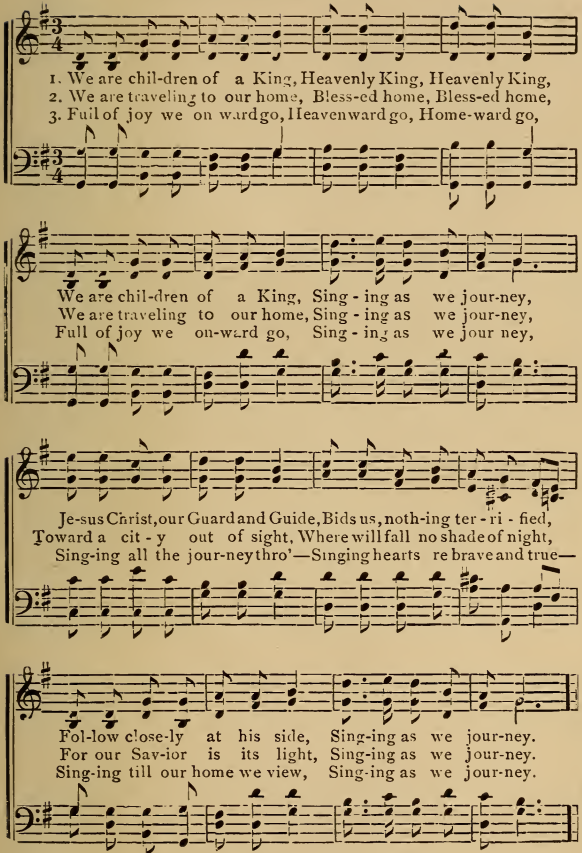
LITTLE TRAVELERS ZION-WARD.

JAMES EDMESTON. Old Melody.


1. Lit-tle trav'-lers, Zi - on-ward, Each one ent - 'ring in-to rest,
2. Who are they, whose lit-tle feet, Pac-ing life's dark jour-ney thro',
3. All their earth-ly jour-ney past, Ev-'ry tear and pain gone by,
In the king - dom of your Lord, In the man-sions of the blest;
Now have reach'd that heav'nly seat, They had ev - er kept in view?
Here to - geth - er met at last, At the por - tal of the sky.
There to wel-come Je-sus waits, Gives the crowns his fol-'wers win,
"I, from Green-land's fro-zen land;" "I, from In-dia's sul-try plain;"
Each the wel-come "Come" a-waits, Conquerors o'er death and sin,
Lift your heads, ye gold-en gates, Let the lit-tle trav-'lers in.
"I, from Af-ric's bar-ren sand;" "I, from is-lands of the main."
Lift your heads ye gold-en gates, Let the lit-tle trav-'lers in.


1. We are chil-dren of a King, Heavenly King, Heavenly King,
2. We are traveling to our home, Bless-ed home, Bless-ed home,
3. Full of joy we on-ward go, Heaven-ward go, Home-ward go,
We are chil-dren of a King, Sing - ing as we jour-ney,
We are traveling to our home, Sing - ing as we jour-ney,
Full of joy we on-ward go, Sing - ing as we jour ney,
Je-sus Christ, our Guard and Guide, Bids us, noth-ing ter - ri - fied,
Toward a cit - y out of sight, Where will fall no shade of night,
Sing-ing all the jour-ney thro'—Singing hearts re brave and true—
Fol-low close-ly at his side, Sing-ing as we jour-ney.
For our Sav-ior is its light, Sing-ing as we jour-ney.
Sing-ing till our home we view, Sing-ing as we jour-ney.

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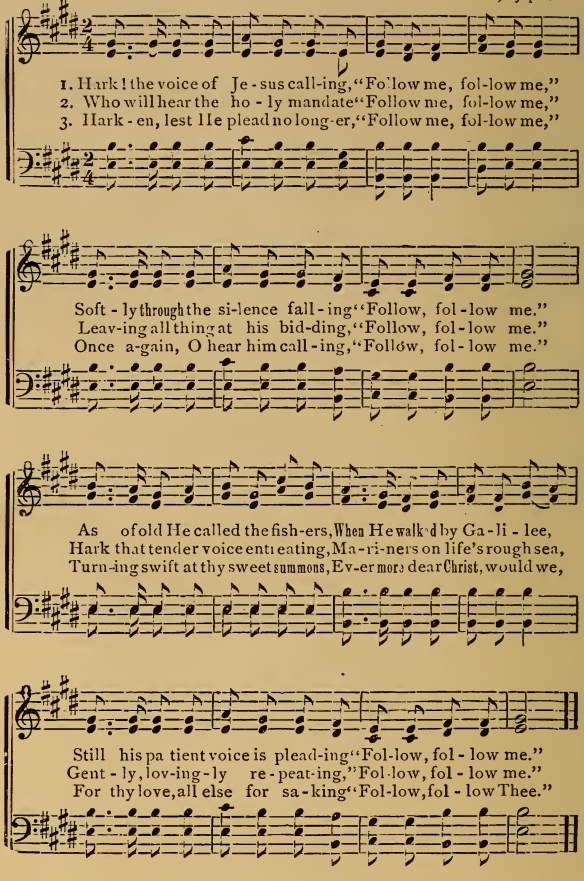
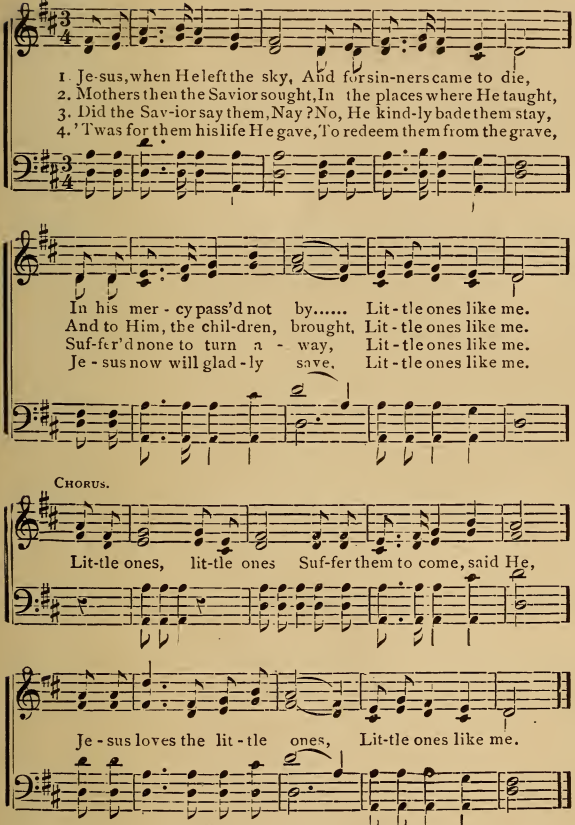
FOLLOW ME.

MARY B. SLEIGHT. H. R. PALMER, by per.

1. Hark! the voice of Je - sus call-ing, "Fo'low me, fol-low me,"
2. Who will hear the ho - ly mandate "Follow me, fol-low me,"
3. Hark - en, lest He plead no long-er, "Follow me, fol-low me,"
Soft - ly through the si-lence fall - ing "Follow, fol - low me."
Leav-ing all thing at his bid-ding, "Follow, fol - low me."
Once a-gain, O hear him call - ing, "Follow, fol - low me."
As of old He called the fish-ers, When He walk'd by Ga - li - lee,
Hark that tender voice entreating, Ma - ri-ners on life's rough sea,
Turn-ing swift at thy sweet summons, Ev-er more dear Christ, would we,
Still his pa tient voice is plead-ing "Fol-low, fol - low me."
Gent - ly, lov-ing-ly re - peat-ing, "Fol-low, fol - low me."
For thy love, all else for sa - king "Fol-low, fol - low Thee."

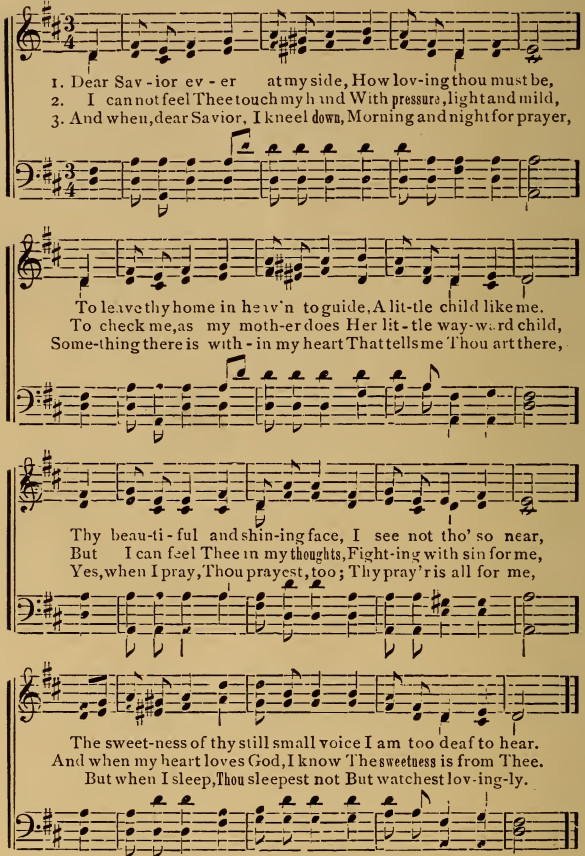
English. Jos. R. Sweney.


1. Je-sus, when He left the sky, And for sin-ners came to die,
2. Mothers then the Savior sought, In the places where He taught,
3. Did the Sav-ior say them, Nay? No, He kind-ly bade them stay,
4. 'Twas for them his life He gave, To redeem them from the grave,
In his mer - cy pass'd not by..... Lit - tle ones like me.
And to Him, the chil-dren, brought, Lit - tle ones like me.
Suf-fer'd none to turn a - way, Lit - tle ones like me.
Je - sus now will glad - ly save, Lit - tle ones like me.
Chorus.
Lit-tle ones, lit-tle ones Suf-fer them to come, said He,
Je - sus loves the lit - tle ones, Lit-tle ones like me.

From The Quiver, by per. of John J. Hood.

DEAR SAVIOR EVER AT MY SIDE.

FABER.


1. Dear Sav - ior ev - er at my side, How lov - ing thou must be,
2. I can not feel Thee touch my hand With pressure, light and mild,
3. And when, dear Savior, I kneel down, Morning and night for prayer,
To leave thy home in heav'n to guide, A lit - tle child like me.
To check me, as my moth - er does Her lit - tle way - ward child,
Some - thing there is with - in my heart That tells me Thou art there,
Thy beau - ti - ful and shin - ing face, I see not tho' so near,
But I can feel Thee in my thoughts, Fight - ing with sin for me,
Yes, when I pray, Thou prayest, too; Thy pray'r is all for me,
The sweet - ness of thy still small voice I am too deaf to hear.
And when my heart loves God, I know The sweetness is from Thee.
But when I sleep, Thou sleepest not But watchest lov - ing - ly.

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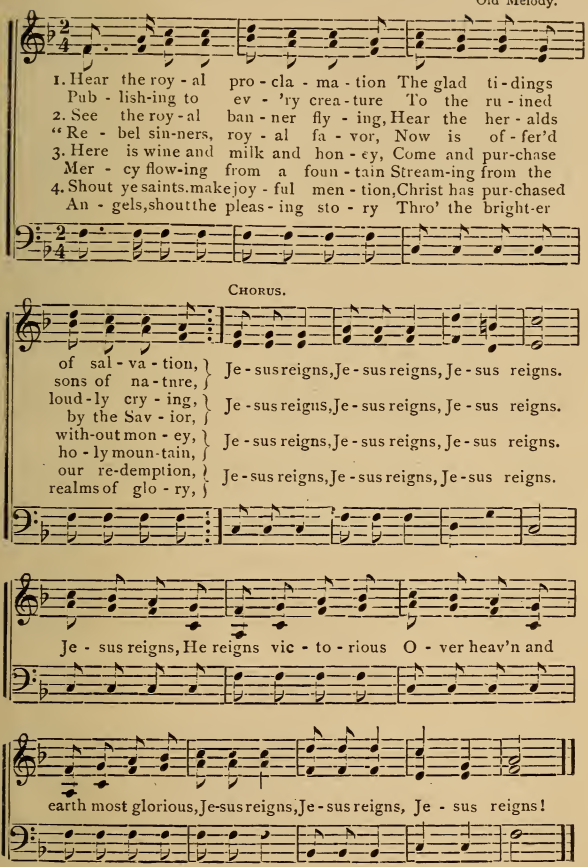
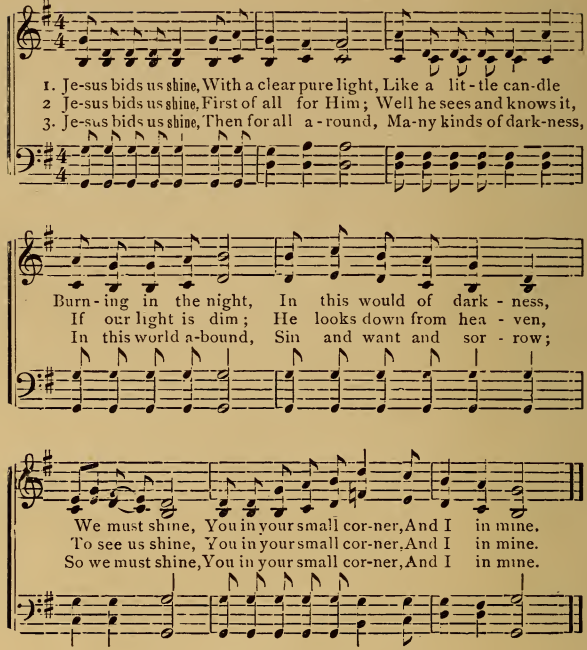
Old Melody.

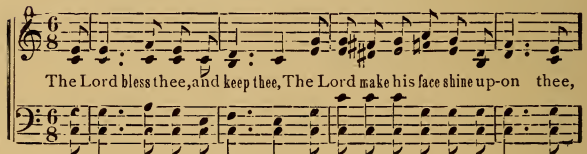

1. Hear the roy - al pro - cla - ma - tion The glad ti - dings
Pub - lish-ing to ev - 'ry crea - ture To the ru - ined
2. See the roy - al ban - ner fly - ing, Hear the her - alds
"Re - bel sin-ners, roy - al fa - vor, Now is of - fer'd
3. Here is wine and milk and hon - ey, Come and pur-chase
Mer - cy flow-ing from a foun - tain Stream-ing from the
4. Shout ye saints, make joy - ful men - tion, Christ has pur-chased
An - gels, shout the pleas - ing sto - ry Thro' the bright-er
Chorus.
of sal - va - tion, sons of na-tnre, Je - sus reigns, Je - sus reigns, Je - sus reigns.
loud - ly cry - ing, by the Sav - ior, Je - sus reigns, Je - sus reigns, Je - sus reigns.
with-out mon - ey, ho - ly moun-tain, Je - sus reigns, Je - sus reigns, Je - sus reigns.
our re-demption, realms of glo - ry, Je - sus reigns, Je - sus reigns, Je - sus reigns.
Je - sus reigns, He reigns vic - to - rious O - ver heav'n and
earth most glorious, Je-sus reigns, Je - sus reigns, Je - sus reigns!

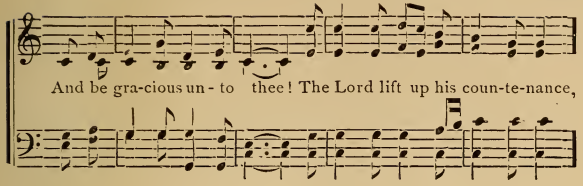
JESUS BIDS US SHINE.

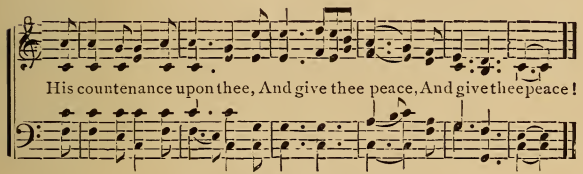
E. O. Excell, by per.


1. Je-sus bids us shine, With a clear pure light, Like a lit-tle can-dle
2 Je-sus bids us shine, First of all for Him; Well he sees and knows it,
3. Je-sus bids us shine, Then for all a-round, Ma-ny kinds of dark-ness,
Burn-ing in the night, In this would of dark-ness,
If our light is dim; He looks down from hea-ven,
In this world a-bound, Sin and want and sor-row;
We must shine, You in your small cor-ner, And I in mine.
To see us shine, You in your small cor-ner, And I in mine.
So we must shine, You in your small cor-ner, And I in mine.

"THE LORD BLESS THEE."—Sentence for closing.







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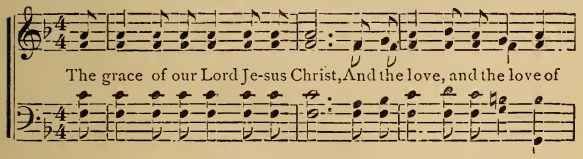
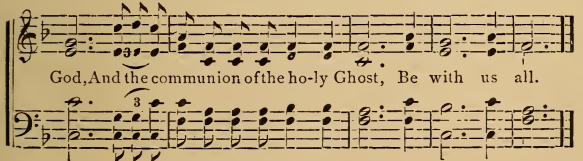
PRAYER FOR CLOSING.





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